Taraweeh in Detail

Prepared Mufti A.H. Elias

Publications for 1993 -- Insha-Allah:

1. Female Leadership in Islam
2. Taraweeh in Detail
3. Just 15 Minutes (Large Reprint)
4. Taharat (Purity) made easy
5. It is compulsory to act on the Sunnat and its rejection is kufr.
6. Sura Yaseen -- Edited Translation with Arabic
7. Signs of Qiyamat
8. Freedom of speech in Islam.

FOR FURTHER INFORMATION
Write To
Mufti A.H. Elias
P.O. Box 131264
Northmead 1511
Tel. & Fax (011) 423-1072

CONTENTS

FORWARD

All praise be to Allah, our Rabb, who blessed the entire universe with Hazrat Muhammed (S.A.W.) and his illustrious Sahabaa (R.A.).

The contents of this book are mainly derived from a book entitled "Masail-e-Taraweeh" by Maulana Muhammed Refat who is a lecturer at the world renown Darul Uloom, Deoband.

The book is not translated verbatim, but is simplified for our readers. The questions and answers have been tabulated without altering or repeating the laws whilst maintaining the respective references for prospective scholars of our great Deen.

It is hoped that every Hafiz, Imaam, Aalim and student will derive great benefit and drink from the fountain of knowledge that flowed from the pens of our great and pious predecessors.

We pray to the Almighty Allah to accept this minor effort and to let it be an asset in this world and in the Aakhiraat.

A.H. ELIAS (Mufti)
Ramadaan 1413 (Feb/Mar. 1993)

FASTING & TARAWEEH

It is related on the authority of Abdullah Bin Amar that Rasul (S.A.W.) said "the fast and the Quran will both plead on behalf of the bondsmen who will keep fast in the day and recite or listen attentively to the recital of the Quran at night, standing in the presence of the Rabb. The fast will say "My Rabb, I had held him back from food, drink and sexual satisfaction, except my intercession for him today and treat him with mercy and forgiveness" and the Quran will say "I had held him back from taking rest and sleeping in the night, O Rabb Allah, except my intercession for him today and treat him with mercy and forgiveness". The intercession of both the fast and the Quran will be accepted for the bondsmen and he will be treated with an exceptional kindness (bahaqi). The previous hadith appears in the kitaab Bukhari and Muslim under the section of collective offering of Taraweeh salaat. Rasul (S.A.W.) led the Taraweeh salaat in congregation on the 23rd, 25th and 27th of Ramadaan, then when he saw the great keenness and enthusiasm of the sahabah for the salaat, he decided to stay back (in his house). The sahabah thought that perhaps he had gone to sleep and so came to his door to call him out for salaat. Rasul (S.A.W.) came out and said "May Allah increase your keenness and bless you, I have deliberately not come out for the salaat lest it should be made incumbent upon you and then you are not able to observe it regularly as a prescribed salaat. So you should offer it privately in your houses because offering a voluntarily prayer in the house carries much more reward than offering it in the Masjid. (Muslim).

CHAPTER ONE

TARAWEEH IMAM

RECITATION OF QURAN IN TARAWEEH

To recite and listen to the Quran in Taraweeh is both sunnat and mustahab and should not be abandoned due to fear of pride. The aim should be for sincerity and to gain the pleasure of Allah. Recitation should be rendered without remuneration. If for some reason, the Hafez does not read Taraweeh, but keeps reading the Quran, he will be free from accountability. Allah says "Allah does not burden any soul more than it can bear. *(Fatawa Darul-Uloom Vol.4 Pg.248)*

IS IT THE RESPONSIBILTY OF THE IMAAM TO LEAD TARAWEEH?

a) When the Imaam is unable to recite the Quran in Taraweeh then it is his responsibilty and duty to read from "Alam Tara Kaifa" (sura 104).
b) If the followers desire to listen to "QURAN TARAWEEH" they should make arrangements for the same themselves and not force the Imam to make "Quraan Taraweeh".
c) If a willing Hafez who leads Taraweeh for the pleasure of Allah is not found,then for the month of Ramadaan, a deputy Imam may be appointed. Make it his duty to lead one or two salaats, as well as lead the Taraweeh salaat. The giving of remuneration under this situation becomes permissible . *(Fatawa Rahimmiyah vol.4 pg 349.)*

WHO DESERVES TO BE IMAAM FOR TARAWEEH

An old serving Hafez does not take preference nor can he stop or prevent a newly appointed Hafez from leading Taraweeh. *(Fatawa Darul-Uloom* Vol 4 Pg. 282 as in Durre Mukhtar Vol 1 Pg. 522 Section on Imaamat)

CAN ONE PERSON LEAD TARAWEEH SALAAT IN TWO PLACES

a) It is categorically written in Alamgiri that if one leads Taraweeh completely in one Masjid then goes to the next, the latter will not be valid. This is the opinion upon which the fatawa (decision) rests.

b) However, the Imaam may perform ten rakaats in one Masjid with someone from amongst the congregation continuing to read the remaining ten, whilst he leads ten rakaats in another Masjid. But, he may not repeat the same rakaats in a different place. *Faatwa Darul-Uloom, Deoband vol. 4 page 288 as in Alamgiri vol. 1 page 289)*

SHAR'I POSITION ON REMUNERATION FOR TARAWEEH

It is not valid to read Quran for remuneration. To read with the intention of getting money comes under the order of accepting wages which is not permissible. When someone cannot be found to perform" "Quraan Taraweeh" without payment, then, in that circumstance, it is better to perform Taraweeh by reading the last ten surahs. For the performance of Taraweeh, the virtues of standing for night salaat in Ramadaan will be reaped. *(Fatawa Darul-Uloom Vol.4 Pg. 246 as in Durre Mukhtar Vol.1 Pg 660 Section on discussion on Taraweeh)*

REMUNERATION FOR TARAWEEH IN THE FORM OF GIFTS

The juro-consultants have written a rule, "that the known is like a pre-condition," as in Shaami etc. Thus, for the hafez, even if he be pious, elderly etc. who has perfomed "Quraan Taraweeh" for many years for thawaab or Quran memorization and not for money but receives a gift via voluntary contributions from his followers. It is incorrect to take the gifts, for the reading and listening will be without thawaab (reward). The text of Shah Abdul Aziz concerns and refers to payments on Ibaadat of those Ibaadat that do not fall under the category of the rule, the known is like a pre-condition. *(Fatawa Darul-Uloom Deoband Vol.5 Pg. 264 as in Durre Mukhtar Vol.1 Pg.287)*

TRAVELLING EXPENSES AND FOOD FOR THE HAFEZ

a) To give the hafez travelling expenses is an act of Thawaab. To feed him with good food is permissible if he is a non-resident. *(Fatawa Darul-Uloom Deoband Vol.4 Pg.295)*

b) If it was not the intention of the Hafez to receive anything and if someone gave him something, then it is permissible for him to take it. But, if it is the custom of the area to bestow a gift and the Hafez read with this notion even if he did not verbally express it, then it will not be

valid to take anything. *(Fatawa Rashidiyyah Kaamil Pg.324)*

ACCEPTING REMUNERATION FOR TARAWEEH

a) It is not permissible to accept or give payment for Taraweeh. It is better to read from Alam Tara Kaife. Where there is difficulty in obtaining a Hafez without paying him, then a deputy Imaam's post may be created so that the Hafez leads one or two salaats and is payed for Imaamat. This has been stated by Mufti Aazam Hazrat Maulana Mufti Kifayatullah (RA). The jurists have given the permissibilty ruling for remuneration for Imaamat. *(Kifayatul Mufti Vol.3 Pg.350)*. Mufti Mehmoodul Hasan states the original mazhab is on non -permissibility, but due to the non-availability of Hufaaz without paying them, the above ruling of permissibility is given *(Fatawa Mehmoodia Vol.1 Pg.350)*

b) It is therefore permissible for a wealthy well-wisher of the Hafez to feed him in this month and grant him a gift at the end of the month. To give the gift as payment is prohibited *(Fatawa Rahimmiyah Vol.4 Pg.433)*.

c) The rule is not to give payment after specifying an amount, and if it is not received, there should be no complaint, grief or grievance. In this case i.e. if some gift is presented it will not be classified as remuneration and come within the ambit of permissibility. *(Kifayatul Mufti Vol.3 Pg.350)*

FOR AN IMMATURE HAFEZ TO LEARN THE QURAN PROPERLY BY NAFIL JAMAAT SALAAT AND THE ORDER OF JOINING IT

It is **not** correct to follow a na-baaligh Hafez in Taraweeh or Nafil salaat. However, if he wishes to learn the Quran properly and desires to become accustomed to Taraweeh performance then solely for educational purposes, one, and if one is not sufficient, then two may follow to inform him of his mistakes. It is not permissible to follow for the earning of Thawaab (reward). *(Fatawa Rahimiyah Vol.4 Pg.386)*

PERFORMANCE OF TARAWEEH BEHIND A CHILD

a) The childs Taraweeh is only Nafil (optional) and the mature's Sunnat-e-Muakaadah (insisted sunnat). Even if the child starts the Nafil, it does not become Waajib (compulsory) to complete, but upon the mature, it will be Waajib to complete the Nafil once it is commenced. Thus the child is performing a weak salaat, whilst the mature, a strong salaat and this is against the rule (i.e. the strong must lead the weak.) Thus it will

not be permissible for the na-baligh to lead the baligh. *(Imdaadul Fatawa Vol.1 Pg.361)*

b) It is stated in Fatawa Mehmoodia that it is not valid to make a na-baaligh the Imaam for Taraweeh, however it will be permissible for him (the na-baaligh) to lead a congregation of na-baalighs. *(Fatawa Mehmoodia Vol.2 Pg.350)*

HAFEZ IS MATURE WITHOUT BEARD

a) If the young mature Hafez is handsome and peoples sexual urges are possibly aroused when looking at him, even if the Hafez is a student of Ilm, then his Imaamat is makrooh. If there is no such matter, (only if the people dislike his looks) and if he is the most superior from all the followers in Ilm and Quran, then his Imaamat is not makrooh.

b) If he is of that age where there is no hope of his beard appearing, then he is no longer an "Amrad" (young mature lad without a beard) his imaamat will not be makrooh. *(Imdaadul Fatawa Vol.1 Pg.358)*

THE LAW ON A YOUTH WHO'S AGE IS 15 YEARS LESS 1 MONTH

a) The rule is that if no other sign of maturity (eg. wet-dream etc.) is found then 15 complete lunar years is the Shar'i maturity age. The correct rule according to Imaam Abu-Hanifa is that the na-baaligh cannot lead the Fard, Nafil or Waajib salaat. If any sign of maturity is found, then Imaamat is valid.

b) However, if by 14 years, the signs of maturity appear, and he says that he has become baaligh, then, to follow him is valid. *(Fatawa Darul-Uloom Deoband Vol.4 Pg.226 and 295 as in Durre Mukhtar Vol.1 Pg.39 Section on Imaamat)*

AT WHAT AGE CAN A YOUTH LEAD TARAWEEH?

a) If no other sign such as wet-dream appears before 15 years, then 15 years is the age limit set by shariat for maturity.

b) A youth who's 16th year has started may lead the Taraweeh, Fard and Waajib salaat and can stand in the first row even though no beard has appeared.

c) A na-baaligh youth of 13 or 14 must not lead the Taraweeh but can stand in the first row to detect errors. *(Fatawa Darul-Uloom Deoband Vol.4 Pg.247)*

IMAAMAT OF A HAFEZ WHO SHAVES

To shave the beard is haraam and in the light of shariat, the one who shaves the beard is a Faasiq (sinner). Thus to make such a person an Imaam, is not permissible. Following such an Imaam is Makrooh-e-Tahrimi. *(Fatawa Rahimiyah Vol.1 Pg.353 as in Shaami Vol.1 Pg.523)*

IMAAM WITH AN AMPUTATED HAND

It is permissible and not Makrooh to follow an Imaam who's hand is amputated from the elbow. *(Fatawa Rahimiyah Vol.4 Pg.383)*

THE IMAAM WHO FOLLOWS FASHION

If the Imaam promises to discard his bad habits (i.e. un-Islamic clothing and hair-style and moving around bare-headed), he can be appointed Imaam. If he refuses to change, then he is not deserving of the post of Imaamat. If his followers are displeased due to this reason, their displeasure will be valid. It is stated in a hadith that if the followers are displeased with the Imaam, salaat is not accepted. If the Hafez is prepared to alter his way of life, he can be appointed Imaam, otherwise, the honoured position of Imaamat should not be given to him. *(Fatawa Rahimiyah Vol.4 Pg.417 as in Durre Mukhtar with Shaami Vol.1 Pg.522)*

FOLLOWING AN ILLEGITIMATE IN THE TARAWEEH

If the Hafez is pious and righteous and protected from evils of the society, then to follow him is permissible. In this instance, to be a illegitimate is no cause for detestment. *(Kifayatul Mufti Vol.3 Pg.64)*

THE BEARD OF THE HAFEZ IS LESS THAN A FIST LENGTH

a) If the Hafez who cuts his beard less than fist length is the only one in the locality, and if a better Imaam is found, (even if he is not a Hafez) than do not make the Hafez who cuts his beard, an Imaam. Tell him to keep a fist length beard and if he does so, he may be made Imaam. *(Kifayatul Mufti Vol.3 Pg.87)*

b) It is recorded in Imdaadul Fatawa concerning a person who shaves or trims his beard, that such a person is a Faasiq (sinner) and a severe sinner. It is not permissible to make such a person Imaam, because salaat behind him is Makrooh-e- Tahrimi.

c) It is compulsory to dishonour a person who cuts or trims his beard, but

by making him an Imaam is to respect him. Therefore it is not permissible to make him an Imaam since an Imaam is to be respected. *(Imdaadul Fatawa Vol.1 Pg.261 as in Shaami Vol.1 Pg.276 Section on Imaamat)*

d) This law is written in Fatawa Darul-Uloom. It is proven in the hadith that to cut and trim the beard when it is not more than the fist length is haraam. The one who cuts or trims his beard less than one fist is a Faasiq (sinner). The Imaamat of a Faasiq is Makrooh-e-Tahrimi.

e) If all the actions of a person are in accordance with the shariat, but one action is against it and he is involved in a haraam action, than he is a Faasiq. It is necessary for him to repent from the haraam and not cut or trim the beard.

f) The jurists have stated that it is permissible to cut or trim that which is more than a fist length. *(Fatawa Darul-Uloom Deoband, Azizul Fatawa Vol.1 Pg.117)*

THE IMAAMAT OF A CAUTIOUS BLIND

a) Respective jurists have classified that the Imaamat of a non-cautious blind Imaam as Makrooh-e-Tanzihi, but this law is not general, it is specific to the non-cautious. Thus, the Imaamat of a blind cautious (one who exerts all effort to stay away from impurity and keeps his clothing pure and clean) is without detestment and permissible. Hazrat Aisha (R.A.) narrates that when Nabi (S.A.W.) proceeded for Tabuq, he appointed Hazrat Abdullah Bin Makhtub (R.A.) as Imaam for Masjid-e-Nabawi to deputise in his place although he was blind. Likewise Hazrat Abdullah Ibne Umar (R.A.) although blind, was the Imaam of Bani Hakim and said that he was the Imaam of the Banu Hakim in the era of Nabi (S.A.W.) although he was blind. *(Fatawa Rahimiyah Vol.4 Pg.363)*

b) It is permissible for a one-eyed man to be Imaam. There is no reason for detestment. *(Kifayataul Mufti Vol.3 Pg.89)*

LAW ABOUT TARAWEEH IMAAM WHO DOES NOT CONFORM TO SHARIAT

a) A person is not deserving or fit to be Imaam if his beard is contrary to the shariat, deals in interest transactions, and has non-permissible business transactions. To follow him is Makrooh-e-Tahrimi.

b) If amongst those present in a congregation, there is no other person for Imaamat, then instead of reading salaat alone, make that person an Imaam, for there is great benefit and emphasis in salaat with Jammat. *(Fatawa Rahimiya Vol.3 Pg.84)*

A HAFEZ WHO IS NOT REGULAR IN SALAAT

a) The Hafez who is not regular in salaat should repent. By repentance, the detestment factor will be removed. The cuase of detestment is transgression and repentance will remove transgression.

b) Concerning the Imaam who reads a "sheen" instead of a "seen" or "zaa" instead of "jeem" or vice versa, then the cautious view is of non-permissibility of Imaamat for Farz and Witr but flexibility for Taraweeh. *(Imdaadul Fatawa Vol.1 Pg.95)*

INCAPACITATED HAFEZ (IMAAM)

a) If the Hafez (due to a reason) sits and leads the Taraweeh and the followers stand, than some jurists state that the salaat of all performing will be valid.

b) Some jurists state that it is preferable for the followers to sit if the Imaam sits so that there is uniformity with the Imaam and there is no external appearance difference. Both cases are permissible. *(Translation of Fatawa Alamgiri Vol.1 Pg.189)*

ORDER OF TWO HAFEZ READING TOGETHER

They should not read the Quran more than once until such time that they know the enthusiasm of the people. The Taraweeh is valid on condition that the followers do not experience discomfort. *(Mazahair-e-Haq, new edition, pg.14)*. One Hafez may read ten rakaats and the other ten.

THE IMAAMAT OF A NON-CONFORMIST

After the non-conformist (one who does not adhere to any math-hab), performs eight rakaats, the remaining Taraweeh can be read after Witr. One may not perform the Witr with the Imaam but complete the remaining Taraweeh and then read the Witr. *(Fatawa Darul-Uloom Deoband Vol.4 Pg.274 as in Hidayah Vol.1 Pg.134 Chapter on Nawafil, section on Ramadaan)*

IMAAMAT OF ONE WHO HAS NOT PERFORMED ESHA

a) The number of rakaats performed by an Imaam who did not perform his Esha salaat should be repeated for Taraweeh is performed after Esha, not before.

b) If the rakaats were not performed in that particular Jamaat where it was discovered that the Imaam did not perform Esha than it should be done after the Jamaat individually before pre-dawn.

c) If this is not done as in point B, and the time has elapsed, repent sincerly since there is no Qazaa for Taraweeh. The portion of Quran recited in the rakaats in question must be re-read on another night in Taraweeh. *(Fatawa Rahimiyah Vol.4 Pg.385 as in Kabiri Pg.385)*

WOMEN'S JAMAAT LEAD BY MALE

If the Imaam lead the Farz or Taraweeh whilst the women followed some distance away behind a wall or curtain, their salaat is valid. *(Fatawa Darul-Uloom Deoband Vol.4Pg.262)*

WOMENS TARAWEEH JAMAAT

a) A womens Jamaat salaat led by a woman is Makrooh whether it be Taraweeh or not. *(Fatawa Darul-Uloom Deoband Vol.4 Pg.266 as in Durre Mukhtar Vol.1 Pg.528 Section on Imaamat)*

b) Maulana Abdulhay states if only the women are led then it is permissible. If any female Hafeza fears forgetting the Quran, then there is room to act upon the above exception, but the rule is that women must not make Jamaat or Imaamat. *(Pg.38 Masail-e-Taraweeh, Maulana Refat Qasmi)*

HAFEZ READS FAST

In Durre Mukhtar, it is written that to abstain from the makroohat (i.e. to read fast and not to read Authu or Bismillah with ease) is an action which causes sin instead of reaping reward. *(Fatawa Darul-Uloom Deoband Vol.4 Pg.257 as in Durre Mukhtar Vol.1 Pg.663 Discussion on Taraweeh)*

DIFFERENCE OF OPINION ON NUMBER OF RAKAATS READ

a) If there is a difference of opinion on the number of rakaats read (eg one group claiming 18 and the other 20) then the side on which the Imaam is should be regarded as reliable.

b) If all are in doubt, then 2 rakaats should be read by each individual on their own. *(Fatawa Rahimiyah Vol.1 Pg.355)*

b) Fatawa Mehmoodia agrees with this opinion but adds that when all are in doubt but the Imaam is certain of his opinion then his opinion should be regarded as certain and reliable. *(Fatawa Mehmoodia Vol.2 Pg.253)*

RAKAATS READ IN TAHAJJUD

a) If the Hafez leaves 4 rakaats Taraweeh and completes the balance later at night (with Jamaat) then it is valid (because the time of Taraweeh is from the time of Esha till pre-dawn.)

b) Any Nafil salaat other than Taraweeh read in Jamaat (by calling and inviting others i.e 3 or 4 peoples Jamaat) is not valid. Similarly, Tahajjud salaat with Jamaat is Makrooh. *(Fatawa Darul-Uloom Vol.4 Pg.284 as in Durre Mukhtar Vol.1 Pg.663 Section on Witr aand Nawafil and on Pg.659 Discussion on Taraweeh)*

CORRECT WORDS OF TAHREEMAH

Some Imaams are not cautious when saying the Takbeer and

a) In the Allahu-akbar, read a alif between the Baa and Raa.

b) Whilst others read the first alif of Allah with a madd,

Both these methods are wrong and in both cases, the salaat is Faasiq (invalid). When the Takbeer-e-Tahreemah is recited in this invalid manner, then to start salaat is not correct. *(Masala Sajda-Sahwa Pg.73 as in Saghiri)*

HOW TO READ THE TAKBEERAT

a) The perfect completion of sunnat will be done when the Imaam starts the Takbeer (Allahu-Akbar) when he commences the movement of transition from one posture to the other and ends the saying of Takbeer when he reaches the other posture, (eg. starts the Takbeer when he unfolds his hands to go for Ruku and ends the Takbeer when his hands touches the knees.)

b) To say the Takbeer completely when the Imaam starts or ends the transition posture is Makrooh. *(Masala Sajdah-Sahwa Pg.71 as in Kabiri Pg.313)*

CHAPTER TWO

PLACE OF TARAWEEH

IS IT SUPERIOR TO PERFORM TARAWEEH AT HOME OR IN THE MASJID ?

a) It is the unanimous decision of Imaam Abu Hanifa, Imaam Shaafi, most Ulama of the Shawafi and some of the Malaki school that it is superior to perform Taraweeh in the Masjid. Ameerul-Mumineen Hazrat Umar Farouk (R.A.) and the Sahaabah after him also specified to perform it in the Masjid. This was the subsequent action of all the Muslims for Salaat-u-Taraweeh. It has also become a Shiaar—(distinguishing symbol of Islam) and is like Salaat-ul-Eid. *(Mazhair-e-Haq New, Pg.14)*

b) If most of the members of the locality perform salaat with Jamaat, but one or two do not perform with Jamaat but read individually at home then the sunnat will also be complied with. *(Fatawa Mehmoodia Vol.2 Pg.350 as in Kabiri Pg.384)*

IN WHICH MASJID IS IT SUPERIOR TO PERFORM TARAWEEH?

It is stated in Durre Mukhtar that the local Masjid has a right upon the members of the locality and is superior to the Jaamia Masjid. The same is in Shaami that the locality members should fulfill that right. *(Durre Mukhtar Vol.1 Pg.617)*

THE RIGHT OF THE LOCALITY MASJID

a) It is necessary that 20 rakaats with Jamaat be performed in the Masjid and one should perform salaat in your own locality Masjid even if the congregation lessens.

b) If in Taraweeh, 20 rakaats are not performed in a Masjid then all will be sinners. *(Fatawa Rahimiyah Vol.1 Pg.349 as in Shaami Vol.1 Pg.66)*

CAN ONE LEAVE THE LOCALITY MASJID ?

a) If the locality Masjid's Imaam reads incorrectly, then one is allowed to go to another Masjid.

b) This is also the order when another Hafez reads with eloquance good voice.
c) Where no Quran Khatam (completion) takes place in the local Masjid, one may go to another Masjid. *(Translation of Fatawa Alamgiri Vol.1 Pg.186)*
d) One may go to another Masjid (without objection) where Quran Khatam takes place. By doing this the sunnat will be complied with. *(Fatawa Mehmoodia Vol.2 Pg.255)*

PERFORMANCE OF TARAWEEH ON THE ROOF OF THE MASJID

a) To leave the inside area of the Masjid or courtyard to perform Esha and Taraweeh etc. on the roof of the Masjid due to heat is Makrooh.
b) But, due to shortage of space in the Masjid and courtyard, salaat may be performed on the roof.
c) It is Makrooh to perform salaat on the Kabah, (this is disrespectful.)
d) To climb on the roof of the Masjid for renovation purposes is not Makrooh, but to do so without any reason is Makrooh.
e) Heat is no reason for necessity. It does not create difficulty. Due to the difficulty of performing salaat in the heat reward will increase. *(Fatawa Alamgiri Vol.5 Pg.322)*
f) To perform salaat in the courtyard in hot weather is permissible without detestment. If the courtyard is not part of the Masjid the people should unanimously declare it as part of the Masjid. Thus, the orders of Masjid will prevail on the courtyard as well. *(Fatawa Rahimiyah Vol.3 Pg.31 as in Kabiri Pg.392)*

PERFORMANCE OF TARAWEEH IN SHOPS

To perform Taraweeh in the Masjid and "Quraan Taraweeh" khatam in the Masjid is sunnat. To avoid going to the Masjid without an excuse and performing salaat in the shops is an abandonment of the sunnat. *(Fatawa Darul-Uloom Vol.4 Pg.269 as in Durre Mukhtar Vol.1 Pg.660 Discussion on Taraweeh)*

The possibility of loss of business is not an excuse for not going to the Masjid.

TARAWEEH JAMAAT IN THE HOUSE

If a Taraweeh Jamaat is rendered in the house, (at the same time ensuring that the Masjid Jamaat is not closed), is valid. However, those performing salaat at home will be deprived of the virtues of the Masjid.. *(Fatawa Darul-Uloom Vol.4 Pg.251 as in Dure Mukhtar Vol.1 Pg.660 and Shaami Vol.1 Pg.521)*

ORDER WHEN ESHA PERFORMED WITH JAMAAT IN THE MASJID ANDTARAWEEH AT HOME

a) Performance of Taraweeh with Jamaat is Sunnat-e-Muakkadah Alal-Kifayah.
b) If there is Taraweeh with Jamaat in the Masjid and if any person performs Taraweeh alone at home then he will not be a sinner but will be deprived of the virtues of performing salaat with Jamaat in the Masjid. *(Fatawa Rahimiyah Vol.1 Pg.349 as in Durre Mukhtar with Shaami Vol.1 Pg.660)*

ONE HAFEZ MAKES KHATAM IN VARIOUS PLACES

a) To perform khatam in one Masjid in five or seven nights, then doing the same in another Masjid is valid. The next masjids Taraweeh is valid because Taraweeh salaat is Sunnat-e-Muakkadah throughout the whole Ramadaan.
b) Sunnat salaat will be valid behind a Nafil-leading Imaam. The belief that there is Quran khatam once only and the second and third is nafil is unfounded.
c) It is better in these days for the Imaam to perform one khatam so that there may be no burden on the followers. *(Fatawa Darul-Uloom Vol.4 Pg.293 as in Durre Mukhtar Vol.1 Pg.662)*

TWO TARAWEEH JAMAATS

Due to the many Hufaaz present and their desire to perform (read) for revision, to perform Taraweeh in the madressah with Jamaat is permissible. But, the reward for this will not be the same as performing in the Masjid. *(Fatawa Rahimiyah Vol.4 Pg.415)*

IN ONE MASJID TWO HUFFAAZ READ

a) It is permissible for one Hafez to lead ten rakaats and another Hafez to lead the next ten rakaats.
b) If two Huffaaz perform, then it is preferable (mustahab) that each Hafez completes the Taraweeh i.e. 4 rakaats and sepaates. However, it is not advisable for one Hafez to lead 6 or ten rakaats and then separate. The changing should be done after 4,8,12,or 16 rakaats. *(Fatawa Darul-Uloom Vol.4 Pg.255 and Translation of Fatawa Alamgiri Vol.1 Pg.186)*

FEW HUFFAAZ JOIN AND PERFORM TARAWEEH

It is better if one or two Huffaaz perform the Taraweeh. If the Huffaaz

are not good or not courageous and few Huffaaz lead the Taraweeh, Taraweeh will be valid. *(Fatawa Rahimiyah Vol.4 Pg.389 as in Alamgiri Vol.1 Pg.74)*

PERFORMING TEN RAKAATS IN ONE MASJID AND TEN IN ANOTHER

a) It is known from the recordings of Alamgiri that to lead ten rakaats in one Masjid and ten in another is valid. But, to take remuneration for Quran khatam is not permissible. *(Fatawa Darul-Uloom Vol.4 Pg.261 as in Alamgiri Vol.1 Pg.662 Chapter on Taraweeh)*

TWO JAMAATS IN ONE MASJID

a) A second Taraweeh Jamaat in the same Masjid should not be performed for this will be reverting to the situation before the ruling of Hazrat Umar (R.A.). Hazrat Umar (R.A.) ruled for the termination of small jamaats in a Masjid. A second Taraweeh Jamaat will be against this ruling. *(Fatawa Darul-Uloom Vol.4 Pg.300 as in Kabiri Pg.383)*

b) A second Taraweeh Jamaat in the Masjid on the same night is not permissible but individual recitation in salaat is valid. *(Fatawa Mehmoodia Vol.2 Pg.350)*

TWO PLACES OF TARAWEEHIN ONE MASJID

It is permissible to read Taraweeh in two different places in the same Masjid, but there must be no disturbance between the two jamaats. It must also not be done due to personal motivation and must not cause differences etc. The best action is to read behind one Imaam. *(Imdaadul Fatawa Vol.1 Pg.469)*

MORE THAN ONE KHATAM IN TARAWEEH

a) It is stated in Durre Mukhtar that one khatam is sunnat, the second khatam is virtuous and the third is most superior.

b) In the second Masjid, the second khatam is valid and the followers in the second Masjid will also obtain reward. *(Fatawa Darul-Uloom Vol.4 Pg.274 as in Durre Mukhtar Vol.1 Pg.662 Chapter on Witr and Nafil).*

c) There is nothing wrong in performing Taraweeh in another Masjid when completion of the Quran takes place at that Masjid, *(Kibri)*, because the sunnat of completion of the Quran will only be achieved there. *(Kibiri)*

REWARD FOR LISTENING TO QURAN IN TARAWEEH

The reader and the listener both obtain reward for reading and listening to the Quran in Taraweeh. *(Fatawa Darul-Uloom Vol.4 Pg.249)*

TO RE-READ THE PREVIOUS NIGHTS PORTION OF QURAN FOR ONE WHO MISSED IT

a) Salaat behind an Imaam who re-reads the previous nights portion of Quran for one who missed it is permissible.
b) But to perform such an action that place others into difficulty is Makrooh-e-Tahrimi.
c) However, if the person who wants that part of the Quran he missed to be re-read is a trouble-maker and the possibility of harm will result then it is not Makrooh. *(Imdadul Fatawa Vol.1 Pg.479)*

CHAPTER THREE

SIMAAT (LISTENING)

PAYMENT (FOR LISTENING)

The purpose of listening to the Quran is: if the Hafez forgets or errs, the listener will correct.

This is equivalent to teaching and the permissible fatawa for taking payment for teaching has been given contrary to reading, (that is to make others hear wherein teaching is not the purpose.) *(Imdaadul Fatawa Vol.1 Pg.492)*

TO READ QURAN WITHOUT A LISTENER

a) To read without a listener for Taraweeh is permissible if a Hafez knows the Quran very well,.

b) If he has a doubt while reciting, then he should say salaam (i.e. to end the rakaat) and check up and if there were any errors, and if so, to repeat the salaat.

c) It is best to have a listener so that one is at ease. *(Fatawa Darul-Uloom Vol.4 Pg.254)*

WHO SHOULD CORRECT THE HAFEZ

a) If a listener has been specified, he should point out the error. The second listener should not be hasty for this will cause confusion and chaos in the salaat.

b) If the listener did not point out the error or did not correct the error properly, then whoever can point the error properly should do so. To correct an error is Farz (obligatory).

c) Irrespective of the row the person is standing in, he must point out the error if the listener does not do so. If he does not point out the error, he will be a sinner.

d) It is necessary for the one who points out the error to be in the congregation with the Hafez, (i.e. in the salaat of the Imaam.)

e) If the individual who pointed out the error, is not part of the Jamaat with the Imaam and the Imaam corrected the error with that prompting, the salaat will be rendered invalid. *(Fatawa Rahimiyah Vol.3 Pg.84)*

f) A person who has joined the salaat of the Imaam cannot give the Imamm a prompt but if he prompts and the Imaam accepts it then the

Imaam as well as the jamaats salaat is rendered invalid. *(Kifayatul Mufti Vol.3 Pg 412)*

WHERE SHOULD THE JUNIOR LISTENER STAND

a) A 13 or 14 year old cannot become Imaam.
b) If a person is not Baaligh (mature), he can stand in the first row to point out errors for Taraweeh purposes. *(Fatawa Darul-Uloom Vol.4 Pg.247)*

CAN THE LISTENER STAND PARALLEL TO THE HAFEZ

If there be a need, (such as a Hafez who cannot hear the listener when he corrects,) it is permissible for the listener to stand parallel to the Hafez. To stand parallel to the Imaam without this need is not good. *(Fatawa Darul-Uloom Vol.4 Pg.295)*

TO LISTEN WHILE LOOKING INTO THE QURAN

a) In Durre Mukhtar, it is stated that in both cases a) one who looks in the Quran and performs salaat and b) one who looks in the Quran and listens the salaat will be rendered invalid.
b) If a person opens the Quran and sits waiting for an error to occur, then joins the Imaam in that rakaat to point out the error and completes his missed one rakaat after the Imaams salaam, then the probability that the salaat is invalid exists, therefore one should not do so. *(Fatawa Darul-Uloom Vol.4 Pg.68 as in Durre Mukhtar Vol.1 Pg.583 Chapter on What breaks the salaat and what is makrooh in it.)*

ON FORGETTING TO REMAIN SILENT AND THINK OR READING FROM HERE AND THERE

If a Hafez forgets while reading, and
a) remains quiet and thinks in a standing position
b) thinks before or after tashahud in Qada (sitting position),
c) does not remain quiet but continues to read from different surahs and continues reciting correctly if he remembers
d) does not remember and after being perturbed for a while, makes ruku and ends the salaat.

In all the above cases sajadah sahwa should be made. *(Fatawa Darul-Uloom Vol.4 Pg.257)*

CAN THE HAFEZ PAUSE IN SILENCE FOR THE LISTENER TO POINT OUT THE ERROR

If the Hafez pauses in silence for the listener to correct an error, then the Taraweeh is complete and it is not necessary to repeat it. To remain silent due to need - which is listening to the listeners correct recitation does not render the salaat invalid and sajdah sahwa is not necessary. *(Fatawa Rahimiyah Vol.4 Pg.393)*

TO TROUBLE (INCONVENIENCE) THE HAFEZ

a) To frighten the Hafez (especially if he is reading Taraweeh for the first time) by loud unruly clearing of the throat or coughing is not permissible. Rasulullah (S.A.W.) has prohibited doing those things that will put Muslims in error. It is necessary to abstain from such actions. *(Fatawa Darul-Uloom Vol.4 Pg.256 as in Abu Daud, Mishkaat, Kitabul Ilm Pg.35)*

b) Simarlarly, incorrect prompting should be avoided. *(Ibid)*

TO JOIN THE TARAWEEH WITH THE SOLE INTENTION OF POINTING OUT ERROR

a) Once the individual joins the Taraweeh, it becomes compulsory on him to complete it. Therefore, one should not join to point out an error then separate.

b) Since the Imaam will accept the prompt and not know if the giver of the prompt separates, the Imaams salaat will be valid.

c) To join with the sole intention of pointing out errors is bad. If one separates after prompting without completing the salaat, then it will be necessary to complete the salaat in question. *(Fatawa Darul-Uloom Vol.4 Pg.288 as in Hidayah Vol.1 Pg.131 Chapter on Nawafil)*

TO MAKE INTENTION AND PROMPT WITHOUT WUDHU

a) If the Hafez was sitting when the Imaam erred, then quickly made niyyat, joined and corrected, then no disturbance will occur in the Imaams salaat. But, if the Hafez then abandons the salaat he will be a sinner.

b) If he breaks the salaat, Qaza will be compulsory.

c) If anyone joins the salaat without wudhu or by making tayammum when water is available and the Imaam accepted his prompting, the salaat of both the Imaam and followers becomes invalid. *(Fatawa Darul-Uloom Vol.4 Pg.258 as in Alamgiri Chapter on what breaks salaat Vol.1 Pg.90)*

LISTENING WITHOUT THE INTENTION OF DOING SO

a) It is apparent that while Taraweeh is in process, to sit one side talking and gossiping is sinful. It is also an action which diminishes reward.

b) To lie down or sit without talking, without the intention of listening to Quran recitation will receive the reward of listening because the sound of Quranic recitation will reach the ears. *(Fatawa Darul-Uloom Vol.4 Pg.259 as in Durre Mukhtar Vol.1 Pg.509 Chapter on recitation)*

TO WAIT FOR RUKU IN TARAWEEH

a) To wait for the Imaam to proceed for ruku and then join the salaat is prohibited. *(Fatawa Rahimiyah Vol.1 Pg.354 as in Fatawa Alamgiri Vol.1 Pg.119)*

b) If the Jamaat is in progress and a person is sitting and when the Imaam goes into ruku, the person immediately makes intention and joins the Imaam, this action is makrooh and similar to being a hypocrite. *(Fatawa Mehmoodia Vol.2 Pg.354)*

CAN A SHIA HAFEZ PROMPT

a) A shia who does not swear the sahabah nor deny the companionship of Hazrat Abu-Bakr (R.A.) nor accuse Hazrat Aisha (R.A.) of immodesty can prompt. The salaat of the Imaam and the followers will be valid.

b) But, if he is a Gali shia (shia extremist) who is guilty of the above sins or does not accept Hazrat Abu-Bakr (R.A.) as first khalifa, then because such a person is a Murtad (renegade kaafir), the salaat of both the Imaam and the followers salaat will be invalid (if the Imaam accepts the Gali shia's correction). *(Fatawa Darul-Uloom Vol.4 Pg.249 as in Durre Mukhtar Vol.1 Pg.398 Section on prohibitions)*

CHAPTER FOUR

TARAWEEH

The pausing or resting after every four rakaats is called Taraweeh. Reading salaat in the light of shariat is comfortable and soothing. Salaat bears fruits of comfort and ease. Nabi (S.A.W.) said "the coolness of my eyes lie in salaat". In another hadith, Nabi (S.A.W.) said "for the fasting person, there are 2 occasions of happiness and comfort, one at the time of Iftaari and the other when he is to meet his Rabb". This meeting resulting in comfort happiness, ease and tranquility. In yet another hadith it is said, "Bilaal, say the Takbeer of salaat and give us comfort", thus the Taraweeh provides comfort and spiritual solace.

a) It is mustahab (preferable) to sit for the duration it took to perform the Taraweeh (between every four rakaats).
b) But if the Hafez Imaam thinks that to sit between the fifth Taraweeh and the witr will be difficult for the followers, then he should not sit.
c) He has a choice to sit or not after the fifth Taraweeh, i.e. the last batch of 4 rakaats). *(Ashraful-Iza, Commentary of Nurul-Iza Pg.160)*
d) The duration which it took to perform four rakaats is the duration of the Taraweeh (pause). *(Imdaadul Fatawa Vol.1 Pg.490)*
e) In the translation of Alamgiri Hindia, it is stated that if difficulty will be experienced by the followers or there is a fear that the congregation will decrease, the duration of Taraweeh can be shortened.
f) But, it is not valid (due to difficulty on the followers) to leave out the tasbeeh of ruku, sajdah, thana or durood.
g) The dua which is recited after the four rakaats can be left out without objection on condition that the followers are in a haste. *(Translation Alamgiri Hindia Pg.185)*

TO READ DUROOD ALOUD AFTER FOUR RAKAATS

a) There is no basis for shouting Muhammad (S.A.W.) aloud after every four rakaats.
b) The jurists have written that after four rakaats, one has the choice to either read tasbeeh, read nafil salaat, read Quran or do nothing. *(Fatawa Darul-Uloom Vol.4 Pg.246 as in Durre Mukhtar Vol.1 Pg.661 Discussion on Taraweeh)*

PROOF OF DUA AFTER EVERY FOUR RAKAATS

The famous dua that is recited after every four rakaats (hereby printed

underneath) is not a narration or hadith. Allama Shaami has quoted it from Khakaahni etc. *(Shaami Vol.1 Pg.661)*

سُبْحَانَ ذِى الْمُلْكِ وَالْمَلَكُوْتِ سُبْحَانَ
ذِى الْعِزَّةِ وَالْعَظَمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ
وَالْكِبْرِيَاءِ وَالْجَبَرُوْتِ ط سُبْحَانَ الْمَلِكِ
الْحَيِّ الَّذِى لَا يَنَامُ وَلَا يَمُوْتُ ط سُبُّوْحٌ
قُدُّوْسٌ رَبُّنَا وَرَبُّ الْمَلٰٓئِكَةِ وَالرُّوْحِ ط

HOW TO READ DUA

a) It is best to read the famous tasbeeh softly not loudly.
b) The Imaam and the followers should heed the following which appears in Mishkaat: "people be lenient on yourselves (do not make dua loudly) for you are not calling one who is deaf or absent". *(Fatawa Darul-Uloom Vol.4 Pg.263 as in Mishkaat Pg.201 Chapter on reward of tasbeeh 1st section)*

TO READ DUA AFTER FOUR RAKAATS

a) It is not in accordance with the sunnat but a mere habit (customary, ritual) for the Hafez (Imam) and followers to make dua congregationally after every four rakaats.
b) Shariat has given leeway for other matters after every four rakaats. One cannot stop others from making zikr, tasbeeh, nafil. Thus to read dua aloud and prevent any other zikr is an action to be abandoned.
c) Whoever wants to read a dua may do so. However it should be done without disturbing others and should not be prevented. There is a choice to be either silent, read the kalima, make tilaawat of the Quran, read durood shareef, perform nafil salaat (but not in Jamaat), or read

the famous tasbeeh mentioned above. *(Fatawa Rahimiyah Vol.1 Pg.252 as in Shaami with Durre Mukhtar Vol.1 Pg.661)*

TO RAISE HANDS AND MAKE DUA AFTER EVERY FOUR RAKAATS

a) After every four rakaats of Taraweeh, what has been stated above should be done. To raise hands after the 20th rakaat is the norm, so one should act upon that.
b) The Hafez is not obliged to follow the instructions of the followers to raise hands and make dua after every four rakaats.
c) The follower should not command the Imaam to read dua by raising their hands after every four rakaats.
d) The Imaam is the one to be followed and not led. The hadith from Mishkaat confirms that the Imaam should be followed. *(Fatawa Darul-Uloom Vol.1 Pg.279 as in Mishkaat 1st section Pg.101)*
e) In Fatawa Rahimiyah it is stated that it is not valid for the Imaam and followers to make congregational dua thinking that it is necessary to do so. It is also not valid to object to those who think it is not correct.
f) It is not prohibited to make dua individually *(Fatawa Rahimiyah Vol.1 Pg.347)*

TO LECTURE AFTER FOUR RAKAATS

a) After every four rakaats, it is in accordance with the shariat and mustahab to read tasbeeh, durood etc. If it is necessary to give a lecture, then there is no objection. But, to make the lecture a necessary programme with insistance is not advisable. *(Fatawa Darul-Uloom Vol.4 Pg.254 Discussion on Taraweeh salaat as in Durre Mukhtar Vol.1 Pg.661)*

TO READ STATEMENTS AFTER EVERY FOUR RAKAATS

a) To read statements aloud or in congregation is not in conformity with the sunnat but mere customary rituals. It deserves to be abandoned.
b) There is no resting (Taraweeh) after two rakaats.
c) There is no congregational dua or zikr after two or four rakaats. However one may perform one of the actions stated on page 23.
d) To force anything on all members of the congregation should be abstained from since shariat has given laxity, and such restrictions place limitations on freedom. *(Fatawa Rahimiyah Vol.4 Pg.351)*

CHAPTER FIVE

TARAWEEH AND TIME

WHEN DOES TARAWEEH START AND TILL WHEN CAN IT BE READ

a) The night the moon of Ramadaan is sited is the night Taraweeh commences (i.e. the first Taraweeh commences).
b) Taraweeh ends with the sighting of the Eid moon i.e. the night before the day of Eif will not have Taraweeh).
c) To perform Taraweeh for the whole month is sunnat even if Quran Khatam is made in 15 days or less. The remaining nights of Taraweeh are still sunnat-e-muakkadah.
d) There are two seperate sunnats. These are the reading of whole Quran in Taraweeh and the performance of Taraweeh in every night of Ramadaan.
e) If one is to journey, then it is advisable to perform Taraweeh in a place (Masjid) where Quran Khatam is done within 10 or 15 days, thereafter proceed on journey. Thereafter, Taraweeh is to be made wherever time and opportunity permits.
f) Taraweeh time starts from after Esha and lasts till Subhe-sadiq (pre-dawn) of the next day.
g) If Taraweeh is performed before Esha, it will not be valid. *(Mazhab-e-haq new edition Pg.14, Fazaile-ramadaan Pg.6)*

ONE KHATAM IN TARAWEEH REFERS TO WHICH SUNNAT

a) To make one Quran Khatam according to the correct math-hab is sunnat-e-muakkadah.
b) Some jurists have written that if people are lazy, ill-hearted and not prepared to listen to the whole Quran, then read just enough to ensure that the Masjid does not become empty of the Jamaat.
c) If such pathetic conditions do not exist, then less than one khatam should not be made (for one khatam is sunnat). *(Fatawa Rahimiyah Vol.4 Pg.406 as in Bahr-Raiq Vol.1 Pg.61)*

ONE QURAN KHATAM IN THE MONTH IS SUNNAT

One khatam should not be discarded due to the laziness of the people but if there is a fear that if the whole Quran is read, people will not come for salaat, and Jamaat will diminish, or people will feel uneasy, it is better to read the just enough to take away the uneasiness. One may in this case read from Alam Tara. *(Mazari Haq new edition 14)*

PROOF FROM NABI (S.A.W.) OF 20 RAKAATS

20 rakaats taraweeh is the ijmah (consensus). Nabi (S.A.W.) read 20 rakaats. This is proved from the hadith in Musanah Ibne Abi Shaibah, Tabrani and Baihaqi. Ibne Abbas (R.A.) said that Nabi (S.A.W.) performed 20 rakaats and witr in Ramadaan. *(Fatawa Darul-Uloom Vol. 4 Pg. 272 as in Durre Mukhar Vol. 1 Pg 660 discussion on taraweeh)*

TARAWEEH WITH JAMAAT IS SUNNAT

a) It is sunnat-e-kifayah (i.e. If taraweeh with jamaat is not performed then the menbers of the locality will be sinners and become discarders of sunnat) to read Taraweeh in the Masjid with jamaat.

b) If some read with jamaat in the masjjid while others at home, then they will not be sinners discarding the sunnat, but will be deprived of the rewards of jamaat and the masjid. *(FatawahRahimiyah Vol. 1 Pg 353 discussion on salaat and taraweeh)*

c) Taraweeh is sunnat-e-muakkadah and the one who discards it without excuse is disobedient and a sinner.

d) Taraweeh steadfastness has been proven from the Khulafa-e-rash-ideen, all sahabah and the pious predecessors. Nabi (S.A.W.) said that "I perceive that perhaps it becomes farz". This is the reason why he did not practice it constatly. In reality, this saying of Nabi (S.A.W.) is proof in itself.

e) The excuse that Nabi (S.A.W.) left out taraweeh so we can do the same is not correct and based upon ignorance. *(Fatawa Darul-Uloom Vol. 4 Pg. 281 summary of Durre Mukhtar , discussion on taraweeh Vol. 1 Pg. 659)*

ONE WHO DOES NOT PERFORM TARAWEEH

a) According to Imaam Abu Hanifa (R.A.), Taraweeh is sunnat- e-muakkadah.

b) Jamaat in Taraweeh is also sunnat.

c) The discarder is a sinner. *(Fatawa Darul-Uloom Vol.4 Pg.255 as in Durre Mukhtar Vol.1 Pg.660)*

TARAWEEH AND FASTING

a) Taraweeh is not a pre-condition for fasting.
b) The reward for performing and sin for discarding are separate. *(Fatawa Darul-Uloom Vol.4 Pg.272 as in Durre Mukhtar Vol.1 Pg.659 Section on Nawafil Taraweeh)*
c) For those who cannot fast for some reason, for them also, Taraweeh performance is still sunnat. If they do not do so, they will be sinners. *(Mazhair-e-Haq New edition 14)*

PERFORM TARAWEEH BUT DID NOT FAST THE NEXT DAY

a) If a person, due to some reason, (eg. illness or journey) did not fast but performed Taraweeh, then this is permissible (mubaah) and valid. There will be no sin.
b) But if one did not fast without reason, it is a major sin. *(Fatawa Darul-Uloom Vol.4 Pg.286 as in Durre Mukhtar Vol.1 Pg.661 and Mishkaat Pg.177)*

DUE TO WAZIFA TO LEAVE JAMAAT OF TARAWEEH OR WITR

a) One should not abandon Jamaat or witr due to the reading of wazifa (i.e. daily habitual zikr reading).
b) Wazifa can be read after witr or any other time.
c) One should not discard a wajib or sunnat due to the wazifa but delay the wazifa and read it at another time. *(Fatawa Darul-Uloom Vol.4 Pg.286 as in Durre Mukhtar Pg.660)*

ORDER WHEN OVERWHELMED BY SLEEP IN TARAWEEH

a) One may abandon the Taraweeh due to overwhelming sleep influence without objection.
b) It is prohibited and makrooh to perform salaat when sleep is overwhelming.
c) Sleep sufficiently then complete the remaining Taraweeh within its time i.e. until pre-dawn. *(Fatawa Rahimiyah Vol.1 Pg.355 as in Saghiri Pg.211)*
d) In the translation of Alamgiri Hindia , it is written that it is makrooh to perform salaat-e-Taraweeh in Jamaat when sleep is over-taking.
e) One should separate and become fully awake for performing salaat. Performing salaat in a sleepy condition is neglectful and careless. The concentration is also lost. *(Translation of Fatawa Alamgiri Hindia Vol.1 Pg.119 Kitaabus-salaat)*

ORDER WHEN FOLLOWER SLEEPS IN QADA (SITTING POSITION OF SALAAT)

If a person slept in qa'da while the Imaam made salaat and the Imaam started the next two rakaats. When Imaam was in his second rakaat qa'da, the person got up and realised what has happened, then he should make salaam and make another intention and join the Imaam in tashahud. When the Imaam makes salaam, stand up and complete two rakaats quickly and make salaam. Then join the Imaam. *(Translation of Fatawa Alamgiri Hindia Vol.1 Pg.119 Kitaabus-salaat)*

FOLLOWERS ERROR IN TAHREEMAH

a) If a follower says Allahu-Akbar before the Imaam, then the followers salaat is not valid.

b) If the followers say the word Allah before the Imaam completes saying the word Allah, then the followers salaat is not valid for the starting is not valid. In both cases he should say Allahu-Akbar again and join the Imaam. *(Masaail of Sajdah Sahwa Pg.84 as in Saghiri Pg.143)*

c) If a person rushes into ruku without saying the takbeer-e- tahrima, then the joining is not valid.

d) One must at least say "Allahu-Akbar", then go to ruku by saying another "Allahu-Akbar". It is farz to stand for so long as it takes to say Allah-Akbar. *(Kifayatul Mufti Vol.3 Pg.391)*

NIYYAT FOR TARAWEEH

Taraweeh niyyat is like other salaat, (i.e. I am performing two rakaats of Taraweeh which is the sunnat of Rasul (S.A.W.)). Thereafter say Allah-Akbar. *(Mazhair-e Haq new edition 14)*

HOW TO FOLD THE HANDS WHEN SAYING TAKBEER-E-TAHRIMA

One should raise the hands and then fold them for Takbeer-e-Tahrima, before Qunoot in Witr and the third takbeer for the first rakaat of Eid. No proof is available to let loose the hands, (i.e. to the sides and then fold them). *(Fatawa Rahimiyah Vol.3 Pg.37)*

COMMENCING QIRAAT WITHOUT THANA

a) Not to read thana habitually is a blameworthy action.

b) There will be no detestment in that salaat if Thana is not recited for Thana is mustahab.
c) Leaving of a mustahab does not make salaat detested. Allah knows best. *(servant Nizamuddin, Mufti Darul-Uloom Deoband 26-12-1406 hijri.)*

TO READ TWENTY RAKAATS WITH ONE INTENTION IN TARAWEEH

a) It is sufficient to make an intention for twenty rakaats at the beginning of Taraweeh.
b) It is not a pre-condition to make an intention for every two rakaats although it is better to do so. *(Fatawa Rahimiyah Vol.1 Pg.354)*

PERFORMANCE OF TWO RAKAATS IN TARAWEEH

a) To perform two rakaats at a time is best
b) Taraweeh resting after four rakaats is sunnat-e-muakkadah but to perform four rakaats with one salaam is **not** sunnat- e-muakkadah.
c) The four rakaats before Zohr which is sunnat-e-muakkadah is to be to performed with one salaam. *(Fatawa Darul-Uloom Vol.4 Pg.267 as in Durre Mukhtar Pg.660 Discussion on Taraweeh)*
d) In Taraweeh, it is best to perform salaam after every two rakaats. *(Fatawa Darul-Uloom Vol.4 Pg.268 as in Durre Mukhtar Vol.1 Pg.633 Section on Taraweeh and Nawafil)*

QUANTITY OF MASNOON QIRAAT IN TARAWEEH

Jurists have written that in this age, it is good (proper) to recite so much that it does not place the followers into a cumbersome or difficult situation. *(Fatawa Darul-Uloom Vol.4 Pg.261 as in Durre Mukhtar Section on witr and nafil, Discussion on Taraweeh Vol.1 Pg.662 Durre Mukhtar)*

SHOULD THE TARAWEEH BE LENGHTY OR NOT?

a) The Imaam should make the qiraat short, not lenghty.
b) However, one khatam is sunnat.
c) Thus, one sipara a night should be read, not less. *(Fatawa Darul-Uloom Vol.4 Pg.275)*

IT IS BEST TO COMPLETE QURAN IN TARAWEEH

a) The summary of Durre Mukhtar Vol.1 Pg.262 on Taraweeh is that one Quran Khatam is sunnat.

b) It should not be abandoned due to the laziness of the people. Upon this is the action and this order is to be acted upon. *(Imdadul Fatawa Vol.1 Pg.300)*

ORDER WHEN ONE ACCEPTS THAT TWENTY RAKAATS HAVE TO BE PERFORMED BUT MAKES LESS

a) Twenty rakaats for Taraweeh is sunnat-e-muakkadah and to act contrary to this (according to the hanafi mazhab) is leaving out the sunnat. To act against a sunnat is improper

b) The Hanafi mazhab has viewed all the hadiths and concluded the ahadith on twenty rakaats are most acceptable.

c) Upon the move of Hazrat Umar (R.A.), there is the ijma of the Sahabas. *(Fatawa Darul-Uloom Vol.4 Pg.297, Durre Mukhtar Vol.1 Pg.660)*

HOW LOUD SHOULD THE IMAAM READ

a) It is best that the Imaam projects his voice as in any other salaat.

b) It is makrooh and prohibited to read in such a loud pitch which puts the followers into difficulty. Allah says "Do not in your salaat read too loudly and not too softly, adopt the middle course" Commentaters say that salaat should be read in a moderate voice, for it effects the heart. Do not read so loud that the reader and the listeners are put into difficulty. With this, attention of the heart is disturbed. *(Khoolasatul Tafseer Vol.3 Pg.670 Tafseer Fathul manaut Vol.5 Pg.96 etc).*

VOICE VOLUME WHEN READING TARAWEEH ALONE

When reading alone, one may read softly or audibly (loudly), both are valid. To read audibly is better. *(Fatawa Darul-Uloom Vol.4 Pg.299 as in Durre Mukhtar Vol.1 Pg.556 section on Taraweeh)*

BESIDES KHATAM ANOTHER METHOD

a) If one reads in the first rakaat surah takathur and second rakaat surah ikhlaas or in the first rakaat, suratul asr and in the second rakaat, surah ikhlaas, then in both cases, salaat is valid. This method is not compulsory and should not be constantly done, (i.e. in every rakaat surahs are read out of sequence). *(Fatawa Darul-Uloom Vol.4 Pg.251 as in Alamgiri Misri Vol.1 Pg.117)*

b) In the translation of Alamgiri, it is stated to read from Alam Tara till the end of the Quran. Those ten surahs should be read two times, that is best. In every rakaat, one surah so that the number of rakaats read is

not forgotten. The heart does not waver to learn these surahs.

c) If these surahs, the last ten, are not known, then read what is known from the Quran. *(Alamgiri Vol.1 Pg.189)*

WHEN TO READ WITR / TARAWEEH

a) The method according to shariat is that Taraweeh is performed after Esha and before witr.

b) But if the Taraweeh is read after witr, it is also correct. This is stated in Durre Mukhtar *(Fatawa Darul- Uloom Vol.4 Pg.284 and in Durre Mukhtar Vol.1 Pg.659)*

c) One must perform the farz and sunnat, then join the Taraweeh. *(Fatawa Darul-Uloom Vol.4 Pg.300 as in Shaami Vol.1 Pg.659)*

THOSE PERSONS WHO COME AFTER THE FARZ

a) Those that have come late and miss the farz Jamaat i.e. Esha with Jamaat, should make their Esha individually and join the Imaam for Taraweeh Jamaat.

b) They can join the witr with the Jamaat of the Imaam although they did not perform the Esha Jamaat with the Imaam. It is stated in Durre Mukhtar that one can perform Taraweeh with Jamaat only if one has completed the farz. *(Imdadul Fatawa Vol.1 Pg.348 Marginal notes of my Ustaad Hazrat Maulana Mufti Sayed Ahmed Palanpuri)*

WHEN TO PERFORM THE LEFT OUT RAKAATS OF TARAWEEH?

a) A person who missed a few rakaats of Taraweeh should make up during Taraweeh i.e. the resting period between every four rakaats.

b) If he performed the witr with Imaam, he may read the remaing Taraweeh after that. It is stated in Durre Mukhtar that the time of Taraweeh extends till pre-dawn. *(Fatawa Darul-Uloom Vol.4 Pg.260 as in Durre Mukhtar Vol.1 Pg 659).*

c) Witr can be read before or after Taraweeh. *(Fatawa Darul-Uloom Vol.4 Pg.260)*

WHERE TO READ THE MISSED OUT AAYATS

a) If in the qiraat recitation, there is such an error that renders the salaat invalid then it is necessary to repeat the two rakaats.

b) If in the qiraat, the error does not render the salaat invalid, then it is not

necessary to repeat the salaat.

c) Thus the order for missed aayats or errors in zabar, zer or pesh will follow either of the above rules.

d) Missed aayats should be read in another two rakaats so that the khatam of the Quran is not affected. *(Fatawa Darul-Uloom Vol.4 Pg.298 as in Alamgiri Misri Vol.1 Pg.101)*

HOW TO READ THE MISSED AAYATS THE NEXT DAY

a) It is sufficient to read only those missed aayats in another two rakaats in the next nights Taraweeh.

b) One will still receive the reward for the whole Quran.

c) When the mistake of leaving out an aayat has been done unintentionally or due to forgetfulness, then there is no sin. *(Fatawa Darul-Uloom Vol.4 Pg.294 as in Alamgiri Misri Vol.1 Pg.101)*

THIRTY LAWS PERTAINING TO TARAWEEH

1) Taraweeh follows Esha. Taraweeh is not before Esha. In a Masjid wherein Esha Jamaat is not performed, it is not valid to perform Taraweeh. *(Kabiri Pg.391)*

2) If a person performed Taraweeh as an Imaam or follower, he cannot again perform Taraweeh as an Imaam although he may join as a follower (with nafl intention) in another Masjid's taraweeh. *(Kabiri Pg.389)*

3a) To read two rakaats with one salaam is best.

b) To read four rakaats with one salaam is without objection.

c) To read eight rakaats with one salaam is makrooh (detested).

d) But the reward for resting after every four rakaats will not be obtained.

e) However, to read more than eight rakaats with one salaam is against the best action and Makrooh-e-Tanzihi. (Kabiri)

4) A person who enters the Masjid when Taraweeh had started, must perform the farz and sunnat then join the Taraweeh etc. *(Kabiri)*

5) It is permissible to perform farz behind one Imaam and Taraweeh and witr behind another.

6) If the Esha salaat was not valid due to some reason(eg. Imaam performed without wudhu), then the Esha and the Taraweeh has to be repeated, although the reason for invalidity did not exist in the Taraweeh. (Kabiri)

7) All of the following intentions are valid for taraweeh:

a) " Standing for night salaat of Ramadaan",
b) " of sunnat",
c) " of the time of salaat",
d) " of the Imaam" *(Kinayah)*

8) If an Imaam is reading the second and the third section and the follower made the intention of following him in the first section, there is no problem. *(Kinayah)*
9) If any part of the Taraweeh was invalid or missed, then it is makrooh to make its qaza with Jamaat.
10) If one remembered after witr, that a portion has been left out, this can be read in Jamaat.
11) If only 19 rakaats were read, then two more should be read. There is no need to repeat the whole Taraweeh.
12) When repeating the two rakaats (of those rakaats which have been rendered invalid), the Quran recited in those two invalid rakaats should be repeated so that the Quran is recited in a valid salaat.
13) If the Imaam made 18 rakaats and then started the witr and then remembered that two rakaats Taraweeh are left and makes salaam after the second rakaat of the witr, it will not be counted as Taraweeh.
14) If the Imaam did not make Qa'da after the second rakaat but did so after four rakaats, then the later second rakaats are counted as two of Taraweeh.
15) To read Taraweeh sitting without reason is valid, but half the reward will be received.
16) If the Imaam performed Taraweeh in a sitting position due to some reason then it is mustahab (preferable) for the followers to stand and read.
17) To keep counting how many rakaats have been performed is makrooh. This is a sign of uneasiness.
18) To spend most of the night in Taraweeh is mustahab (preferable)
19) To make one khatam (read or listen) is sunnat. The second khatam is meritorious. The third khatam is best, thus if in every rakaat plus minus ten aayats are read then easily one khatam can be read and will not be difficult for the followers.
20) It is meritorious for a Hafez to return home and perform another twenty rakaats so that he obtains the reward of two khatams.
21) It is best to make one khatam every ten days.
22) If the followers are so weak and disinterested, that they are not prepared to listen to the whole Quran with the result they discard Jamaat, then read so much which pleases them or from Alam Tara.

But, in the above cases, they will be deprived of the reward of the sunnat of khatam.

23) If aayat/s have been missed and whilst reading the Hafez remembers those aayats have been missed, then it is mustahab (preferable) to read the missed aayat/s and to repeat the preceeding ones.

24) It is makrooh (detested) to leave out the small in between surahs in farz salaat but it is not makrooh to do so in Taraweeh salaat.

25) If the followers are weak or not energetic that they cannot bear lenghty salaats, then after the durood, dua may be left out without any objection. Care should be taken not leave out the durood.

26) Do not read Thana when you join the Jamaat and the Imaam has started the qiraat.

27a) The masbooq (one who has come late for salaat) should not stand up quickly to complete his salaat until he is sure and certain that the Imaam has ended his salaat. *(Muheet)*

b) Sometimes the Imaam may make a salaam to be followed by sajdah-sahwa while the masbooq stands up, the masbooq should immediately return and join the Imaam.

28) If a person hurriedly said takbeer while standing straight and then rushed into ruku and his back straightened before the Imaam raised his head from ruku, then the person has got the rakaat even if he did not say one tasbeeh, otherwise not. If the person did not say the takbeer while standing straight, but said it while going into ruku, then his start is not valid. *(Muheet)*

29) If one says one takbeer as takbeer-e-tahrima while standing and immediately goes into ruku to join the Imaam, it is adequate (sufficient).

30) It is permissible to read farz salaat under one Imaam and Taraweeh and witr under another Imaam. *(Kabiri)*

Above references (Fatawa Mehmoodia of My Ustaad Hazrat Maulana Mufti Mehmoodul Hasan Gangohi Vol.2 Pg.350 till 357)

CHAPTER SIX

RECITATION OF BISMILLAH

IS IT PROVEN TO RECITE ALOUD IN TARAWEEH ?

a) In most narrations, it is recorded that Rasul (S.A.W.) used to start from Alhamdu.
b) From this it is known that Rasul (S.A.W.) did not recite Bismillah aloud. This is also the math-hab of Imaam Abu Hanifa (R.A.)
c) Thus it should not be recited aloud with every surah, only once with any surah in the Quran should it be recited aloud. *(Fatawa Darul-Uloom Vol.4 Pg.268 as in Durre Mukhtar Vol.1 Pg.457 section on sifaat of salaat)*

TO RECITE BISMILLAH ALOUD IN TARAWEEH

a) To recite it aloud once is essential for it is a part of the whole Quran.
b) If it is not recited once, then the listeners Quran is not complete. This is the reason for loud recitation. To recite the whole Quran in Taraweeh is sunnat, thus to say Bismillah aloud once is sunnat. *(Fatawa Darul-Uloom Vol.4 Pg.623 as in Durre Mukhtar Vol.1 Pg.458 section on sifat of salaat)*

ONE FOLLOWS THE IMAAM OF QIRAAT IN TILAWAT NOT IN SALAAT

a) It is known from the section on the quality of salaat (sifaat of salaat) in Durre Mukhtar Vol.1 Pg.457, that in salaat, it is the unanimous decision of the Hanafis to read Bismillah silently and there is no difference of opinion on this.
b) This recital applies to all salaat, farz, nafil, Taraweeh etc.
c) From that text, it is also clear that one follows the Imaams of qiraat in tilawat not in salaat and this was the practice of our Hanafi Ulama Ustaads. *(Fatawa Darul-Uloom Vol.4 Pg.265)*

TO READ BISMILLAH WITH SURAH IKHLAAS

a) According to Imaam Abu Hanifa (R.A.), Bismillah is an aayat of the Quran and not a beginning of any surah.

b) It can be read anywhere, beginning of any surah
c) There is no specification of Surah Ikhlaas
d) To hold the belief that it cannot be read in any other surah besides Surah Ikhlaas (Qulhuwalla) is not correct. It is an innovation (Bidah), otherwise there is no objection. *(Fatawa Rashidiyah Kaamil Pg.265)*

THE LEGAL DECISION (FATAWA) OF MAULANA THAANWI ON BISMILLAH

a) Due to Bismillah being between surahs, it does not automatically become part of the surah.
b) But it is clear in the math-hab books that Bismillah alone is a part of the Quran (not beginning of a surah or every surah).
c) Thus it necessitates the reading of Bismillah in one place otherwise the listeners Quran will not be complete.
d) The Qaris silent Bismillah will suffice for some parts of the Quran. Some can be read aloud while some silently. *(Imdaadul Fatawa Vol.1 Pg.495)*

CHAPTER SEVEN

SAJDA-E-SAHW

PRINCIPLES OF SAJDAH-SAHWA

Sajdah-sahwa will become compulsory in the following cases:

a) To forget and leave out any waajib from the waajibaats of salaat.
b) To delay any waajib from its proper place.
c) To delay any waajib for the duration equivalent to the performance of one ruku (i.e. farz part of salaat).
d) To perform any waajib twice.
e) To change any waajib eg. to perform audible salaat silently or vice versa.
f) To delay any farz from the faraaiz of salaat from its proper place.
g) To perform any farz before its time, place or location.
h) To repeat any farz, (perform it twice forgetfully). *(Masaail-e-sajdah-sahwa Pg.62)*

METHOD OF SAJDAH-SAHWA

Read the whole atahiyaat, then make salaam to the right only, two sajdahs, then read the whole atahiyaat, durood etc and complete with salaam. *(Fatawa Darul-Uloom Vol.4 Pg.398 as in Alamgiri Misri Vol.1 Pg.118)*

OMMISSIONS IN SAJDA-E-SAHW

a) Sajdah-sahwa requires that one salaam be made. If both are made, then there is no harm. *(Fatawa Darul-Uloom Vol.4 Pg.386 as in Durre Mukhtar Vol.1 Pg.691 section on sajdah- sahwa.)*
b) If a person made sajdah-sahwa but did not turn face to the right but said salaam and made sajdah-sahwa, it is valid. *(Masaail of Sajdah-sahwa Pg.248 as in Shaami Vol.1 Pg.546)*
c) If the Imaam made only one sajdah while performing sajdah- sahwa, then this is not sufficient for in sajdah-sahwa, two sajdahs are waajib (compulsory), thus salaat has to repeated. *(Fatawa Rahimiyah Vol.3 Pg.36 as in Noorul Izza Pg.110 and Hidayah Vol.1 Pg.136)*

DELAYING WAAJIB MAKES SAJDAH-SAHWA

Delaying of a waajib is like leaving out a waajib. Because delaying of

a waajib even necessitates leaving out of waajib. The delay of a waajib makes sajdah-sahwa necessary. *(Fatawa Darul-Uloom Vol.4 Pg.375 as in Alamgiri Misri Vol.1 Pg.108 section on sajdah-sahwa)*

MANY ERRORS - HOW MANY SAJDAH-SAHWA?

One sajdah-sahwa is sufficient for many errors (which necessitate sajdah- sahwa). *(Masaail of Sajdah-sahwa Pg.50)*

TO READ THE TASBEEH OF RUKU IN SAJDAH

a) There is no harm if the tasbeeh of ruku was forgetfully recited in sajdah. *(Fatawa Darul-Uloom Vol.4 Pg.385 as in Durre Mukhtar Vol.1 Pg.461)*
b) If bismillah was read instead of the ruku tasbeeh, it does not make sajdah-sahwa waajib since the ruku tasbeeh is not waajib. *(Fatawa Darul-Uloom Vol.4 Pg.395)*
c) Although, in the above cases, the salaat is valid, it is makrooh-e-tanzihi, therefore when one remembers, one should recite the tasbeeh of ruku or sajdah so that there is conformity to the sunnat occurs. *(Masaail of Sajdah-sahwa Pg.46)*

SAJDAH-SAHWA FOR ALL SALAATS

a) The laws of sajdah-sahwa applies to all salaats, farz, waajib, sunnat and nafil.
b) Sajdah-sahwa does not apply to Eid and Jumuah, where the congregation is huge. If sajdah-sahwa will cause confusion and chaos and spoil the salaat, then sajdah-sahwa can be left out.
c) If in some place the Taraweeh congregation is so huge that sajdah-sahwa will cause confusion etc. then the above rule will apply.
d) In most cases, it will not be necessary to repeat the salaat. *(Fatawa Rahimiyah Vol.3 Pg.22 as in Shaami Vol.1 Pg.705)*
e) If the Imaam stood up after the second rakaat and on prompting sat down, he should make sajdah-sahwa.

HAFEZ REPEATS ONE AAYAT

By repeating one aayat, sajdah-sahwa does not become necessary. *(Fatawa Darul-Uloom Vol.4 Pg.406)*

ORDER CONCERNING SIMILAR MUTASHABIHAA AAYATS

a) If a Hafez moved from one reading place to another similar place and even if this happened a few times, the salaat is valid and there is no need for sajdah-sahwa.

b) If sajdah-sahwa was made, then too, salaat will be valid. *(Fatawa Darul-Uloom 9 Vol.4 Pg.393 as in Durre Mukhtar Pg.560)*

IMAAM SAT DOWN IN FIRST RAKAAT OF TARAWEEH AND STOOD UP

a) If the Imaam intended to sit in the first rakaat and was prompted when about to sit or

b) Sat down in the first rakaat then stood up for the second, in both cases no sajdah-sahwa or salaat repetition is necessary. *(Fatawa Darul-Uloom Vol.4 Pg.277 as in Durre Mukhtar Vol.1 Pg.438 sifat of salaat)*

DURATION OF SITTING IN THE FIRST AND THIRD RAKAAT WHICH MAKES SAJDAH-SAHWA NECESSARY

a) Sitting long (for the time taken to read atahiyaat and its like), makes sajda-sahwa necessary.

b) Sitting for a little while does not make sajdah-sahwa necessary *(Fatawa Darul Uloom vol 4 p277 as in Durre Mukhtar vol 1 p438.)*

ORDER WHEN THREE RAKAATS ARE READ

a) If a hafez reads the second rakaat and without sitting reads the third and sat (made qa'da) and made salaam, it is essential to repeat the salaat.

b) The Quran read therein should be repeated as well. *(Fatawa Rahimiyah Vol.4 Pg.420 as in Shaami Vol.1 Pg.652)*

c) The marginal notes of Imdaadul Fatawa, Mufti Saeed Palanpuri clearly states that even if the Imaam makes sajdah-sahwa, the second and third rakaata are still null and void and the Quran has to be repeated. *(marginal notes Imdaadul Fatawa Vol.1 Pg.458)*

HAFEZ STANDS UP FOR THIRD RAKAAT

a) If a Hafez stands up for the third rakaat and decides to make the fourth rakaat, then he does not have to repeat the Quran recited in the last two rakaats. *(Fatawa Darul- Uloom Vol.4 Pg.255 as in Alamgiri Vol.1 Pg.117)*

b) Details of the above are in the marginal notes of Imdaadul Fatawa by Mufti Saeed Palanpuri that if the Imaam sat for the duration of atahiyaat, then stood up and completed the third and fourth, then all four are valid and there is no need for sajdah-sahwa. *(Marginal notes Imdaadul Fatawa Vol.1 Pg.498)*

FOUR RAKAAT TARAWEEH WITHOUT QA'DA ULA (FIRST SITTING)

If the Imaam read four rakaats without sitting after the second rakaat then it is clearly written in Durre Mukhtar and Shaami that only two rakaats Taraweeh are valid. *(Fatawa Darul-Uloom Vol.1 Pg.262 as in Durre Mukhtar Vol.1)*

a) The Imaam should sit down if he remembers before the sajdah and make sajdah-sahwa. *(Fatawa Darul-Uloom Vol.4 Pg.275 as in Durre Mukhtar Vol.1 Pg.696 section on sajdah- sahwa)*
b) Mufti Saeed Palanpuri has clarified it in the marginal notes of Imdaadul Fatawa that if the Imaam stood up forgetting the Qa'da Ula, then before the sajdah of the third rakaat, he should sit and make sajdah-sahwa.
c) If the Imaam makes the third rakaat, he should add the fourth and make sajdah-sahwa, but on the four rakaats, only two will be counted as Taraweeh.
d) That portion of the Quran recited in the first two rakaats should be repeated since the first two rakaats are not counted because no qa'da ula was made. Tahrima for the second two rakaats is vaild, thus the Quran recited there is also counted. *(Marginal Notes Imdaadul Fatawa Vol.1 Pg.497)*

IN TARAWEEH DID NOT MAKE QA'DA-ULA AFTER SECOND RAKAAT FORGETFULLY AND THEN MADE QA'DA IN THE FOURTH RAKAAT

a) In nafil salaat, it is necessary to make qa'da after every two rakaats.
b) If this is not done, the salaat will become invalid (fasiq)
c) If a person made 4, 6, 8, 12, 14, 16, 18, 20 rakaats without qa'das and made sajdah-sahwa then some jurists say only two rakaats for Taraweeh are counted etc. *(Fatawa Rahimiyah Vol.4 Pg.421 as in Shaami Vol.1 Pg.652 section witr and nawafil)*

ORDER WHEN FOUR RAKAATS ARE MADE AND SAJDAH-SAHWA WAS NOT MADE

a) A Hafez should sit on prompting at the third rakaat, but if he did not complete four rakaats without sajdah-sahwa, then in this case two rakaats Taraweeh take place and two are nafil. But, his not making sajdah-sahwa is wrong.

b) In the above case although two rakaats Taraweeh takes place but that also has to be repeated i.e. compulsory to repeat. However it, should be repeated in its time and no qaza can be made if time expires. The Quran recited in those four rakaats should be repeated.

c) If qa'da was made after the second rakaat, then all four rakaats are counted as Taraweeh and there is no need to repeat the Quran recital. *(Fatawa Darul-Uloom Vol.4 Pg.414)*

IF STARTED SURAH THEN LEFT IT AND STARTED ANOTHER

If the Imaam in the first rakaat of the last two rakaats of Taraweeh read the starting of surah naas and then immediately started surah lahab and the follower read surah falaq completely by way of prompting and the Imaam completed the second rakaat without sajdah-sahwa, then the salaat is valid and sajdah-sahwa is not compulsory. *(Durre Mukhtar Vol.1 Pg.510. (Fatawa Darul-Uloom Vol.4 Pg.375)*

SOME HUFFAAZ LEARN IN RUKU AND SAJDAH

a) It is not correct to read Quran in the posture of ruku and sajdah since the ahadith prohibits this.

b) If one reads Quran instead of tashahud, then sajdah-sahwa is compulsory since tashahud is waajib (compulsory). Leaving it out will make sajdah-sahwa compulsory.

c) If one did not make sajdah-sahwa, then salaat is incomplete and becomes compulsory to repeat. *(Shaami Vol.1 Pg.313)*

d) The tasbeehat of ruku and sajdah is sunnat. Therefore to leave it out is makrooh-e-tanzihi.

e) If one only thinks about the next aayat, then salaat is valid but to do so is not good. Allah knows best. *(Written by Habiburahman Khairiyabadi Mufti Darul-Uloom 6-7-1406 hijri)*

HOW TO READ THE LETTER DAUD

a) It should be read from its makhraj.
b) If it does not come out properly, then no matter how it is said, salaat will be valid. *(Fatawa Darul-Uloom Vol.4 Pg.91 as in Durre Mukhtar Vol.1 Pg.591 section on T hilatul Qari)*

INSTEAD OF DHAALIN, DHALIN IS READ

It is better to pronounce it correctly. An effort must be made in that direction, but even if Dhalin is read, the salaat will be valid. *(Fatawa Darul-Uloom Vol.4 Pg.92)*

MAULANA RASHID AHMED GANGOHIS FATAWA ON THE LETTER DAUD

There is no doubt that the letters daal, thoy, daud are different letters and their makhaarij are seperate (different). There is no doubt that intentional recitation of these letters from another place is severe disrespect and it sometimes causes the salaat to be invalid. But, those who are incapacitated and cannot pronounce these letters after maximum effort, their salaat is valid. The person who can read correctly can read behind one who is incapacitated, but, salaat is not valid behind one who intentionally reads these letters incorrectly. *(Fatawa Rashidiyah Kaamil Pg.274 and 284)*

MUFTI AAZAM FOR PAKISTAN MUFTI SHAFIS FATAWA ON THE LETTER DAUD

The general Muslims salaat without any details and critisisms come under all conditions to be correct. Whether they read daud or thaal or zaa etc. for they do not have control over them and they think that they have read the original letter. There is however details mentioned in the salaat of the ulama and the qaris that if they read wrongly intentionally or read without attention (concentration), then their salaat will be invalid and if wrongly pronounced due to a slip of the tongue or misrecognition, then salaat is permissible. *(Jawairul Fiqh Vol.1 Pg.338)*

Although salaat is valid, there is no proof that there is no sin in this regard. Therefore, it is essential to read correctly according to ones ability. Constant effort and practice must be made to read correctly. Otherwise, one will be a sinner although the salaat will not break as it is clearly stated in Alamgiri Vol.1 Pg.74 4th section written by humble Muhammad Shafi

Deobandi. (May Allah forgive his servant) Darul- Uloom Deoband 20th Jamadul-Ula 1351 hijri.

ABOUT SALAAM

a) If an Imaam said salaam alaykum instead of assalamu alaykum, then it is against the sunnat, and salaat will be makrooh.

b) At times if the congregational members do not hear the alif, then it is not detested. *(Kifayatul Mufti Vol.3 Pg.439)*

c) If one said alaytum instead of alaykum then salaat is valid. *(Fatawa Darul-Uloom Vol.4 Pg.45 as in Durre Mukhtar Vol.1 Pg.418 section on sifat of salaat)*

d) Hazrat Saeed ibne Ameer Qazi (R.A.) narrates that he saw Rasul (S.A.W.) used to turn to the right and the left to such an extent that we used to see the whiteness of the blessed cheeks. *(Mariful Hadith Vol.3 Pg.310)*

CHAPTER EIGHT

SIJDA TILAWAT

There is the ummats ijmah,that there are special places in the Quran whose reading in shariat requires the performance of sajdah. *(Kitabul Fiqh Alal Mazahibil arba Vol.1 Pg.744)*

If those words are read which have the words sajda, then sajda tilawat is waajib (compulsory). *(Fatawa Darul-Uloom Vol.4 Pg.429 as in Durre Mukhtar Vol.1 pg.815 section sajdah tilawat)*

IS SAJDAH TILAWAT FARZ OR WAAJIB AND HOW TO PERFORM IT

a) Sajdah tilawat is waajib (compulsory).
b) Method: Say Allahu-Akbar and make sajdah in which read three or more, 5 or 7 subhaanarabial a'ala, then say Allahu-Akbar and stand up.
c) If while sitting, one adopts the above and remains sitting, then there is no objection.
d) But it is better that one stands first and on completion, stands up. *(Fayawa Darul-Uloom Vol.4 Pg.430)*
e) Niyat is made by thinking or saying that "for Allah I am performing sajdah tilawat" and then say Allahu-Akbar. *(Translation Alamgiri Hindia Vol.1 Pg.217)*
f) According to the Hanafi math-hab, make one sajdah with two takbeers.
g) With one takbeer (i.e.say Allahu Akbar), place forehead on floor (ground) and on the second, raise the head.
h) There is no tashahud or salaam in sajdah tilawat.
i) These two takbeers are masnoon, thus if not done while putting forehead on floor, the sajdah is valid, but makrooh. *(Kitabul fiqh ala mazainul arbaa Vol.1 Pg.753)*

TO ANNOUNCE SAJDAH TILAWAT IN TARAWEEH

a) It is not proven from the pious predecessors (the sahaba and the tabi'eens) to announce sajdah tilawat in Taraweeh.
b) The jurists have not given guidance to do so.
c) They have stressed the announcement to be made of a musaafir Imaam.
d) If this announcement is done without dire need, then it will result in a

custom (as prevalent in some cities) such as the announcement before performing of sunnat before jumuah etc.

e) There is fear that these announcements may be regarded as sunnat and Shah Waliullah has stated that for any Mubah - (permissible non-reproachable thing) to be made necessary then, there is a possibility that a mubah will be regarded as masnoon and the non-masnoon will be regarded as masnoon and this is alteration in deen.

f) However, if the rows are far and upstairs and there is a strong possibility of misjudgement (i.e. instead of making sajdah tilawat, people will be making ruku), then it will be allowed. This order will be the exception and not the rule. *(Fatawa Rahimiyah Vol.4 Pg.245)*

IF AAYAT OF SAJDAH CAME AT THE END OF A SURAH OR RUKU

a) There are two methods of performing the sajdah when the aayat of sajdah comes at the end of the surah or ruku. Either make sajdah immediately then stand up, read few aayats and go into ruku, or, make niyyat of Sajdah in ruku and make sajdah, but make ruku immediately.

b) The second method is not befitting for the Imaam for his intention is not adequate (for all) the followers. Sajdah tilawat will still have to be done and should be made immediately after salaam.

c) If sajdah Tilawat is after surah, then make sajdah tilawat, then read two or three aayats from the next surah and make ruku and if sajdah tilawat is after a ruku then make sajdah after which read few aayats then make ruku after that. *(Fatawa Darul-Uloom Vol.4 Pg.287 as in Durre Mukhtar Vol.1 Pg.733 and Fatawa Mehmoodia, adds " but read three aayats length and then go into ruku. " Fatawa Mehmoodia Vol.2 Pg.358)*

WILL SAJDAH TILAWAT BE VALID WITH THE SAJDAH OF THE SALAAT?

a) In salaat, when the sajdah tilawat aayat is recited, then make sajdah at that time, (i.e. in salaat)

b) If it is delayed and made with the sajdah of the salaat, then sajdah-e-tilawat is accomplised and it is not required to repeat the salaat.

c) To intentionally delay sajdah tilawat in salaat is not good, it should be made immediately after the sajdah tilawat aayat or after two aayats otherwise one will be a sinner. *(Fatawa Darul-Uloom Vol.4 Pg.275 as in Durre Mukhtar Vol.1 Pg.766 section on sajdah tilawat)*

HOW TO MAKE SAJDAH TILAWAT INTENTION IN RUKU OR SAJDAH

a) One method of making sajdah tilawat is to make ruku immediately, or after two or three small aayats, to make ruku. In both cases to make intention of Sajdah Tilawat is necessary.
b) If intention was not made in ruku then whether the Imaam made intention or not, it will be rendered in the sajdah.
c) If only the Imaam made intention for Sajdah Tilawat in ruku and not the followers, then the followers sajdah tilawat will not be rendered, only the Imaams. *(Fatawa Rahimiyah Vol.4 Pg.396 as in Durre Mukhtar Vol.1 Pg.723/4)*. If both Imaam and followers made intention for sajdah tilawat in ruku, then sajdah tilawat is rendered for all.
d) If both Imaam and followers did not make intention for sajdah tilawat and performed sajdah, then also sajdah tilawat is rendered for all on condition that sajdah was not made after recitation of three aayats. *(Fatawa Rahimiyah Vol.4 Pg.397)*

IF FOLLOWER DID NOT MAKE SAJDAH TILAWAT WITH IMAAM

a) The sajdah Tilawat which is compulsory in salaat has to be performed in salaat and not after.
b) If it is left out, then (as known from Shaami), the sajdah is left out and there is no need to repeat that salaat.
c) If it is done intentionally, then one should make taubah and seek repentance. *(Fatawa Darul-Uloom Vol.4 Pg.52 as in Durre Mukhtar Vol.1 Pg.722)*

ORDER WHEN SALAAT HAS TO BE REPEATED AFTER SAJDA TILAWAT

When a Hafez, the Imaam, performed sajdah tilawat and due to some other reason, that salaat had to be repeated, then the sajdah tilawat has to be repeated as well. *(Fatawa Darul-Uloom Vol.4 Pg.428 as in Alamgiri Misri Vol.1 Pg.125 section on sajdah tilawat)*

AFTER SAJDAH TILAWAT AAYAT, AFTER WHAT DURATION MUSTSAJDAH BE MADE?

a) It is compulsory in salaat after reading sajdah tilawat aayat, to immediately make sajdah tilawat. If it is done after three aayats, it will

be counted as qazaa and because of this delay, sajdah sahwa becomes compulsory.

b) If one did not make sajdah-sahwa, the salaat has to be repeated.

c) That sajdah which was supposed to be made in salaat must be made immediately after salaam - before any other action which renders salaat invalid - and subsequently make taubah. *(Fatawa Rahimiyah Vol.4 Pg.394)*

d) It is best to make sajdah when an aayat of sajdah is read and jurists have written that if one remembers afterwards and did not make it at that time, then sajdah-sahwa becomes compulsory.

e) There is room for delay when one is not in salaat. In salaat, it must be performed immediately. *(Fatawa Darul-Uloom Vol.4 Pg.424 as in Durre Mukhtar Vol.1 Pg.723 and 751)*

LAWS ON SAJDAH TILAWAT

a) If the Imaam read the sajdah tilawat aayat and made ruku instead of sajdah, then those who made sajdah realised that the Imaam made ruku, got up and made ruku and then joined the Imaam in ruku, their salaat is valid. Those that made sajdah and sat and waited for the Imaam and joined him in sajdah, their one rakaat is lost, because ruku was not made and should be made after the Imaam made salaam. If one made salaam with the Imaam, then their and the Imaam's salaat is not valid. *(Kifayatul-Mufti Vol.3 Pg.387)*

b) If the Imaam forgot to read sajdah aayat and the follower prompted and then the Imaam read the aayat and made sajdah, then that sajdah is sufficient and there is no need for another sajdah. *(Fatawa Rahimiyah Vol.3 Pg.49)*

c) Whilst performing the missed rakaats, the Imaam started the next rakaat of Taraweeh and in it, read the sajdah aayat and made sajdah whilst one who was performing the missed rakaat, heard the sajdah aayat then:

a) If he joined the Imaam in that salaat wherein the sajdah tilawat was made, then the Imaams sajdah will suffice,

b) otherwise upon that person one sajdah compulsory. *(Fatawa Rahimiyah Vol.1 Pg.351 as in Alamgiri Vol.1 Pg.133)*

d) If the followers went into ruku while the Imaam went into sajdah, then the followers should leave the ruku and go into sajdah and when this is done, the salaat will be valid and the sajdah tilawat will be rendered. *(Fatawa Rahimiyah Vol.1 Pg.244 as in Durre Mukhtar Vol.1 Pg.727)*

e) If the Imaam recited the sajdah tilawat aayat and made the sajdah, then on standing up, instead of reading further, he repeated the sajdah

aayat, then the first sajdah tilawat is sufficient and there is no need to repeat sajdah or even make sajdah- sahwa. *(Fatawa Rahimiyah Vol.1 Pg.244 as in Alumgiri Vol.1 Pg.135)*

f) If the Imaam made sajadah of tilawat and on standing does not remember anything, he may go immediately into ruku. There will be no harm or objection and the salaat will be valid. *(Fatawa Darul-Uloom Vol.4 Pg.426 as in Durre Mukhtar Vol.1 Pg.723 section on sajdah tilawat)*

g) In a case where the Imaam made sajdah tilawat and on standing, read surah Fateha, sajdah sahwa is not necessary. *(Fatawa Rahimiyah Vol.1 Pg.348 as in Shaami Vol.1 Pg.429 and Alamgiri Vol.1 Pg.126)*

h) If the Imaam read in the third rakaat a sajdah aayat which he has already read in the past rakaats, then he must make sajdah tilawat again. *(Fatawa Rahimyah Vol.4 Pg.428 as in Mirkaatul Falah Pg.286)*

i) If a person reads a sajdah aayat in one rakaat and forgets to make sajdah and remembered in the second rakaat, then he should make the sajdah and at the end make sajdah-sahwa. *(Masaail of sajdah-sahwa Pg.54 as in Durre Mukhtar marginal notes and Shaami Vol.1 Pg.721)*

j) If the Imaam made two sajdahs instead of one, delay has taken place and makes sajdah-sahwa compulsory.

k) If sajdah-sahwa was not done then he should repeat those two rakaats in its time. If the people are present, then make Jamaat, otherwise it is to be performed individually. *(Fatawa Rahimiyah Vol.4 Pg.388)*

THE ORDER OF SAJDAH AT THE END OF SURATUL HAJ (18TH SIPARA)

a) It is stated in Shaami that if the Imaam is of Shaafi math-hab and the followers are hanafi, then sajdah should be made.

b) Where the Imaam is hanafi, then no sajdah is made and the followers of shaafi can perform it after salaat.

c) According to the hanafi, the sajdah tilawat which is compulsory to perform in salaat must be made in salaat and cannot be performed after that. *(Fatawa Darul-Uloom Vol.4 Pg.423 as in Durre Mukhtar Vol.1 Pg.21 section on sajdah and tilawat. In Surah Saad, sipara 23, the scholars researched opinion is that it is preferable that the sajdah tilawat is at husna ma aabin)*

d) To make sajdah at "anaabah" is against cautiousness but there is then no need for repeating the sajdah. *(Fatawa Rahimiyah Vol.4 Pg.382, 419 as in Shaami Vol.1 Pg.716)*

CHAPTER NINE

TAHAJUD AND SHABINA

WHAT IS SHABINA

Shabina is the completion of the entire Quran in one night.

PRINCIPLE RULE ON SHABINA

Shabina is permissible with three conditions:

a) Tarteel i.e. reading the Quran clearly, correctly and properly is not discarded. To recite Quran so fast that one cannot understand the letters nor read with makhaarij is not permissible. If the shabina is also read so fast then it is also not permissible as in Durre mukhtar *(Fatawa Darul-Uloom Vol.4 Pg.256 as in Durre Mukhtar Vol.1 Pg.663)*. It is best that one or more Huffaz join and perform Taraweeh. *(Fatawa Rahimiyah Vol.4 Pg.389)*

b) To be read in Taraweeh

c) Not to make unnecessary arrangements *(Imdaadul Fatawa Vol.1 Pg.478/9)*

In order to draw spiritual benefits as was the practice in the time of the sahabah. The Quran needs to be recited more carefully and the followers have to listen to it with due attention and understanding. The Quran says "this book which we have sent down to you is full of blessings so that the people may ponder over its verses and those with understanding may learn lessons from it" (Quran 38:29). Rasul (S.A.W.) has warned that the person who has finished recital of the quran in less than three days has drawn no benefit from it (Tirmizi) and again the Quran says "When the Quran is recited, you should listen to it with due attention" (Quran 7 2 04)

ORDER OF TAHAJUD WITH JAMAAT

a) It is not reported from Rasul (S.A.W.) and the Sahabah(RA) that they made tahajud with Jamaat in Ramadaan.

b) The jurists write that tahajud etc, (nafil salaats) with Jamaat is makrooh.

c) Although without calling (one or two followers) it is not makrooh, this is proven in a hadith

d) Jurists write that with an Imaam, if there are three followers, there is a difference in opinion whether it is makrooh or not.

e) With four followers, it is makrooh according to ijma (concesus of opinion). *(Fatawa Rahimiyah Vol.4 Pg.323 as in Durre Mukhtar with Shaami Vol.1 Pg.664)*

TAHAJUD WITH JAMAAT IN RAMADAAN

a) To perform tahajud with two or more is makrooh
b) Alama Shaami's research and Maulana Rashid Ahmed Gangohi in his booklet 'TARAWEEH' states that Taraweeh and tahajud are two separate salaats and Rasul (S.A.W.) never ever called for the performance of tahajud with Jamaat.
c) By "calling" is meant performance of salaat with four followers behind an Imaam. Tahajud with Jamaat without "calling" is permissible.
d) By "calling" it is makrooh-e-tahrimi. *(Tahawi AlaMirqatul Falah, general reference, Fatawa Darul-Uloom Vol.4 Pg.221/3 as in Durre Mukhtar Vol.1 Pg.663)*

CHAPTER TEN

NIGHT OF KHATAM

LAWS ON KHATAM

a) According to the correct math-hab, to make one khatam is sunnat in Ramadaan. It is mustahab to make khatam on the 27th night. *(Ashraful Izza commentary of Noorul Izza Pg.116)*. It is best and mustahab to make khatam on the 27th night. *(Fatawa Mehmoodia Vol.2 Pg.355)*

b) It is not makrooh to read Surah Ikhlaas three times on the night of khatam at the end. To think it is necessary is makrooh and it deserves to be discarded. *(Fatawa Darul-Uloom Vol.4 Pg.290/1 and on the marginal note of Imdaadul Fatawa Vol.1 Pg.292)*

c) On the night of khatam to repeat Suarah Ikhlaas has two implications, Taraweeh salaat which is performed in Jamaat like the farz is under the laws of the farz. Thus, repetition of surah will be makrooh-e-tanzihi in Taraweeh. The people will then regard it as necessary which is makrooh-e-tahrimi. *(Imdaadul Fatawa Vol.1 Pg.493)*

d) Other non-Quraninc duaas can be said in Nafl salaat but is prohibited for farz. *(Fatawa Darul-uloom Vol.4 Pg.278 as in Durre Mukhtar Vol.1 Pg.908 section on sifat of salaat))*

e) On the night of khatam, it is mustahab to read in the nineteenth rakaat, Surah Fateha and Surah Falaq and Surah Naas and in the 20th rakaat, Surah Fateha and some part of Surah Baqarah until muflihoon. This is proven from the hadith, "the best from the people is the one who pauses and then goes forward i.e. completes the Quran then starts again" The custom in some places to read three times Surah Ikhlaas, Surah Naas and Surah Baqarah till muflihoon in the 20th rakaat and some duas are read is not proven from any reliable sources. *(Fatawa Rahimiyah Vol.4 Pg.384)*.

To read other aayats is not narrated thus to not to read them is befitting. *(Fatawa Darul-Uloom Vol.4 Pg.265)*

DUA AFTER KHATAM

Dua should be made after Khatam of Quran and after salaat-e-Taraweeh. This dua is masnoon and mustahab. According to the hadith. this is the time duas are accepted. Our elders and shaikhs used to us to make dua after Taraweeh and after khatam of Quran. *(Fatawa Darul-Uloom Vol.4 Pg.271 as in Mishkaat Pg.88)*

Hazrat Abbas Bin Saraya narrates that Rasul (S.A.W.) said, "that servant who makes dua from his heart after farz salaat, his dua will be accepted and similarly that person who completes the Quran (and makes dua) his dua will be accepted". *(Maariful Hadith Vol.5 Pg.138)*

DUA AFTER TARAWEEH AND WITR ?

a) It is correct and mustahab to make dua after Taraweeh. This was the practice of the predecessors and their followers.
b) To make another dua after witr is not necessary, one duaa is sufficient (i.e.at the end of Taraweeh) *(Fatawa Darul- Uloom Vol.4 Pg.253)*

AFTER SALAAM-WITHOUT DUA, CAN THE FOLLOWER GO ?

a) If the follower has some need to fulfil then immediately after the salaam, he can go. There is no sin and he is not to be looked down upon.
b) To wait for the dua to end by joining the Imaams dua, is good and more rewarding. *(Fatawa Darul-Uloom Vol.4 Pg.103 as in Durre Mukhtar Vol.1 Pg.495 section on sifat of salaat)*

HOW TO MAKE DUA AFTER SALAAT

a) It is best to make dua softly
b) If there will be no disturbance for the namaazis, it is permissible to sometimes read in a slightly audible voice.
c) To make dua loudly all the time is makrooh
d) Loud dua is not proven from the narrations. *(Fatawa Rahimiyah Vol.1 Pg.183)*
e) When the Imaam makes dua aloud, he should also include the followers (for he is their representative).
b) He should not make dua against the congregation
c) If he makes the duaa silently he can make dua for himself. *(Maariful Madaniyah Vol.6 Pg.100)*
h) Salaat ends with salaam and dua made after after that is not part of salaat. *(Fatawa Mehmoodia Vol.2 Pg.173)*

UNNECESSARY OSTENTATION

a) In the auspicious month of Ramadaan, the Jamaats at the time of Taraweeh are usually larger in number and if this requires more light for comfort and convenience it may be provided and is commendable. But to provide more than the necessary light merely to increase the

lustre of the Masjid is strictly forbidden. Besides extravagance, it creates resemblence to pagan festivals and inevitably becomes an expression and a support for them. Children converge at the time of Taraweeh and their hubub distracts the musallis attention. *(Al Ihtisam Vol.2 Pg.273)* Anti shariat actions do not add to the splendour of the Masjid, they rather desecrate it. **The decoration and the splendour of the Masjid consists in its cleanliness and fragrance as well as in the large number of musallis who come there wearing good clean clothing and perfumed bodies, making salaat with awe and humility and sitting decorously.** *(Fatawa Rahimiyah Vol.2 Pg.160)*

b) To garland the Hafez on the night of khatam is a bad custom and should be discarded for this is extravagance and waste. It is also against the shariat and also emulates the Kuffaat.
   If one wants to honour the Hafez, give him a headgear from Makkah or Madinah or a shawl or anything Islamic in nature. *(Fatawa Rahimiyah Vol.4 Pg.426)*

c) It is not necessary to distribute sweetmeats. People think it is necessary and act upon this with much regularity. They force people to contribute and children gather to make noise in the Masjid. It is best to stop this practice.
   If one wishes to distribute due to happiness, and if this is done only sometimes and the respect of the Masjid is maintained, then it is valid. The floor of the Masjid must not be damaged. The item distributed should be dry. It is best to distribute at the door of the Masjid. *(Fatawa Rahimyah Vol.4 Pg.389)*

CHAPTER ELEVEN

LAWS ON ESHA

a) If a person performed Esha without wudhu and Taraweeh and witr with wudhu, then he has to repeat the Esha and the Taraweeh and not the witr.

b) If a person out of forgetfulness performs witr before Esha, then it will be valid. But, Taraweeh before Esha is not valid for this is against the sequence. *(Translation Fatawa Alamagiri Hindia Vol.1 Pg.185)*

c) If a person performed Esha without wudhu and then Taraweeh and witr with wudhu, then because the sunnat has to follow the farz, the Taraweeh has to be repeated after Esha.

d) Witr is waajib according to Imam Abu Hanifa (RA), thus there is no need to repeat it .

e) These laws last until the time of that particular Taraweeh. If time passed by, then only Esha qazaa to be performed. *(Fatawa Darul-Uloom Vol.4 Pg.64 as in Hidayah section Qazaa Vol.1 Pg.139)*

f) IF a person already performed his Esha then joined the Esha Jamaat then:

   a) These four rakaats of his are not counted as Taraweeh and.

   b) they cannot be regarded as any qazaa of his. *(Fatawa Rahimiyah Vol.3 Pg.84 as in Qazee Khan Vol.1 Pg.111 and Shaami Vol.1 Pg.552 and Durre Mukhtar Vol.1 Pg.542 and Nurul Iza Pg.81)*

g) If a follower who is masbooq made salaam after the Imaam, then he has to make sajdah-sahwa.

   In Shaami, it is stated that for the masbooq to make salaam concurrently with the Imaam is difficult and rare, that is generally why the order of compulsory sajdah-sahwa is given. *(Fatawa Darul-Uloom Vol.4 Pg.399 as in Durre Mukhtar Vol.1 Pg.560)*

   If due to forgetfulness, one makes salaam before the Imaam or, exactly concurrently with the Imaam, there is no sajdah-sahwa. *(reference as above)*

CHAPTER TWELVE

WITR

PROOF AND VIRTUES OF WITR

Kharija bin Huzaifa (R.A.) relates that one day Rasul (S.A.W.) came out of his apartment and addressing us said "Allah has bestowed upon you the gift of another namaaz which is better for you than the red camels on which you place the highest value, it is witr. Allah has placed it for you after the Esha service till day-break. It can be offered at any time during it. *(Tirmizi and Abu Daud)*

In another hadith, it is related by Buraidah she heard Rasul (SAW) say "Witr is truth, whoever does not offer witr is not one of us." *(Abu Daud under the section of recital of Quran in witr)*

Abdul Aziz bin Jari narrates that once I asked Hazrat Aisha (R.A.) what surahs Rasul (S.A.W.) recited in witr. She replied "He recited **sabbihis-marabikal a'ala** in the first rakaat, **qulyaa ayoohal kaafiroon** in the second and **qulhuwallahu ahad and qul authubirabil falaq** and **qul authu birabinaas** in the third. i.e. the mowazatain in the third. *(Tirmizi and Abu Daud under the section proof of two rakaats of nafil after witr)*

Umme Salma narrates that Rasul (S.A.W.) offered another two rakaats after witr. *(Tirmizi)*

METHOD OF WITR

a) Witr is compulsory and has three rakaats with one salaam. In every rakaat, read Surah Fateha and a surah. In the second rakaat sit and read atahiyaat only. Stand for the third rakaat and after reading the surah in the third rakaat lift both hands till the ears and before ruku read dua-e-qunoot, then proceed to ruku and complete the salaat. *(Nurul Iza Pg.93)*

b) Witr is three rakaats (like maghrib) and the first qa'da is waajib, thus if left out, then sjadah-sahwa becomes waajib. *(Masaail of sajdah-sahwa Pg.69 as in Shaami Vol.1 Pg.623)*

NIYYAT OF WITR

a) One should say " I am making witr" and there is no objection in saying " Waajibul-layl" (compulsory of the night). *(Fatawa Darul-Uloom Vol.4 Pg.160 as in Durre Mukhtar Vol.1 Pg.389 section conditions of salaat)*

b) For the Hanafis, it is befitting to say the word waajib but it is not essential.
c) It is necessary to specify that it is witr. *(marginal notes Imdaadul Fatawa Vol.1 Pg.457)*
d) One should say witr waajib
e) According to Imaam Abu Hanifa (RA) Witr is Waajib, so there is no harm in saying witr wajib in the intention,
f) If it is not said (i.e. Waajib), then witr will be valid. *(Fatawa Darul-Uloom Vol.4 Pg.163 as in Durre mukhtar Vol.1 Pg.388 section on conditions of salaat)*
g) If while making niyyat of sunnat one performed witr, it will be valid. *(Fatawa Darul-Uloom Vol.4 Pg.152 as in Durre Mukhtar Vol.1 Pg.387 and 388 section conditions of salaat)*
h) If a person joined the witr Jamaat thinking it to be Taraweeh, then he should add a fourth to make it four nawafils and perform his witr separately. *(Fatawa Rahimiyah Vol.1 Pg.353 as in Durre Mukhtar 211)*
i) If a person whilst performing witr thought of the left out rakaats of Taraweeh and changed his intention and made salaam at the end of two rakaats, then these will **not** be counted as Taraweeh. *(Fatawa Rahimiyah Vol.1 Pg.347 as in Qazi Khan Pg.243)*

IMAAMAT OF WITR

a) There can be one Imaam for farz salaat and another for witr. *(Fatawa Darul-Uloom Vol.4 Pg.158)*
b) The common belief that the one who leads the farz must lead the witr is incorrect. *(Fatawa Rashidiyah Kaamil Pg.328)*

12 LAWS ON WITR

1) If a Hafez performs sixteen rakaats, then performed three witr (whilst the followers joined with the intention of Taraweeh), then made the last four rakaats and repeated the witr due to cautiousness. In this case, the hafez first witr is valid whilst the followers first and second witr are not valid. *(Fatawa Rahimiyah Vol.1 Pg.346)*
2) It is best to perform witr with Jamaat in Ramadaan. This is the Ijmah of the Muslims. Outside Ramadaan it should **not** be made with Jamaat.
   Besides Taraweeh, there is no nafl Jamaat which is not makrooh, thus the cautious view is **not** to make Jamaat. However, in nafil, if one or two make Jamaat, then there is no objection. *(Ibid. 147)*
3) One who is regular in performing tahajud can perform witr after Esha.

This is the cautious procedure and if he gets up for tahajud, he can perform same. *(Fatawa Darul-Uloom Vol.4 Pg.165 as in Durre Mukhtar Vol.1 Pg.343 Kitabus salaat)*

The notion that no nafil can be read after witr is false. In Ramadaan, witr is read with Jamaat because the virtue of Jamaat outweighs the virtue of time. *(Imdaadul Fatawa Vol.1 Pg.455)*

4) If a person missed some rakaats of Taraweeh, then he should join the witr Jamaat and after that complete the missed Taraweeh. This is stated in Alamgiri *(Imdaadul- Fatawa Vol.1 Pg.496)*
5) If after performing witr, it is realised that two rakaats (any two rakaats) of Taraweeh have to be repeated, then those rakaats should be made and there is no need to repeat witr.
Note, it is proven from Nurul Iza that witr before or after Taraweeh is correct. *(Fatawa Rahimiyah Vol.1 Pg.157)*
6) It is stated in the text from Durre Mukhtar Vol.1 Pg.471 that when all do not perform Taraweeh, they people should read witr individually. *(Indaadul Fatawa Vol.1 Pg.456)*
7) If a person did not perform Esha with Jamaat or Taraweeh with Jamaat or he performed a few rakaats with Jamaat, then he can still perform witr with Jamaat for it is a separate salaat not dependent upon Esha or Taraweeh. *(Fatawa Darul-Uloom Vol.4 Pg.155)*
8) If the Imaam led Esha and the Hafez led Taraweeh and witr, then there is no objection. Hazrat Umar (R.A.) used to lead the farz and witr and Hazrat Ubay bin Qaab (R.A.) used to lead the Taraweeh. *(Fatawa Rahimiyah Vol.4 Pg.394 as in Durre Mukhtar Vol.1 Pg.74)*
9) If in the third rakaat instead of saying takbeer, one went into ruku, then remembered, he should return to a standing position, say takbeer, read dua-e-qunoot and not make ruku again and complete the salaat. If he did not return to read dua-e-qunoot, then also salaat is valid. In both cases, sajdah-sahwa is compulsory. *(Masaail of sajdah-sahwa Pg.72 as in Durre Mukhtar Vol marginal notes Shaami Vol.1 Pg.627)*
10) If the Imaam forgot the Qa'dah Ula of the witr and stood up, he not sit on prompting but complete the salaat by making sajdah-sahwa. Sitting after standing is wrong but does not render the salaat invalid, but when sajdah-sahwa is done, salaat is valid, there is no need to repeat the salaat. *(Fatawa Rahimiyah Vol.1 Pg.346)*
11) If a person joined the Imaam in the third rakaat in Ramadaan witr, then he should complete the rakaat and read dua-e-qunoot with the Imaam. It is not necessary to repeat it.
If he joins the Imaam in the third rakaats ruku, then also there is no need to repeat or to read dua-e-qunoot. *(Translation of Fatawa Alamgiri Hindia Vol.1*

Pg.178)

The above is upon ijmah. *(Ashraful Iza commentary Nurul Iza Pg.151)*

12) To read half surahs in witr is not good, although the salaat will be valid. It is better to read small complete surahs. This is best and superior. *(Fatawa Darul-Uloom Vol.4 Pg.161 as in Durre Mukhtar Vol.1 Pg.505 section on qiraat)*

IS WITR JAMAAT CORRECT AFTER RAMADAAN

a) If witr Jamaat was made after ramadaan then it is makrooh-e-tanzihi.
b) If it is done with constancy, then it is makrooh-e-tahrimi whether by calling others to do it or not. *(Fatawa Darul- Uloom Vol.4 Pg.223 as in Durre Mukhtar Vol.1 Pg.663 section witr and nafil)*
c) If besides Ramadaan, one or two people stand behind for witr Jamaat, then it is not makrooh.
d) If called for or two or more are in the Jamaat, then it is makrooh. *(Raful-Iza Commentary Nurul-Iza Pg.147)*

WHICH SURAH ARE MASNOON IN WITR

a) It is proven from Rasul (S.A.W.) the following to be masnoon and mustahab. In the first rakaat read Surah A'ala, in the second rakaat-Surah Kaafiroon and in the third rakaat Surah Ikhlaas.
b) Rasul (S.A.W.) did not make constancy on the above, thus to make regularity on the above will be going above the limits.
c) It is masnoon to read different surahs in all three rakaats. In the first rakaat, Surah Zilzal, in the second rakaat, Surah Kauthar and in the third rakaat, Surah Ikhlaas.
d) In a narration from Tirmizi, it is learnt that in the first rakaat one can read Alhaaku-muttakathur, Qadr or Surah Zilzal. In the second rakaat Surah Nasr, Surah Asr, Surah Kauthar. In the third rakaat, Surah Kaafiroon, Surah Lahab or Surah Ikhlaas. *(Fatawa Rahimiyah Vol.4 Pg.414 as in Shaami Vol.1 Pg.508 and 623)*

DUA-E-QUNOOT

a) If the Imaams act (masluk) is to read qunoot after ruku in standing position then even if the followers act is different, the followers should adhere to the Imaams method. *(Translation Of Alamgiri Hindia Vol.1 Pg.178)*
b) In dua-e-qunoot, the haa in the word mulhiq can be read with a zabar or zer, both are permissible.
It is normally read with zer and it is better to do so. *(Fatawa Darul-Uloom Vol.4 Pg.153/163 as in Durre Mikhtar Vol.1 Pg.624 section on witr and nawafil)*

c) If a person in the third rakaat of witr, read surah Fateha and dua-e-qunoot and forgot to join surah Fateha with a surah, made ruku and in it remembered that he left out a surah, stood up and added the surah and read dua-e-qunoot and then made ruku again, he should make sajdah-sahwa in the end.

If he left out surah Fateha then he should read surah Fateha, surah and dua-e-qunoot and repeat ruku. If he does not repeat ruku then too it is permissible. *(Translation of Fatawa Alamgiri Hindia Vol.1 Pg.176)*

d) The dua-e-qunoot is proven from a hadith in Tirmizi. To read dua-e-qunoot in witr comes in another hadith. *(Fatawa Darul-Uloom Vol.4 Pg.162)*

e) If a person knows dua-e-qunoot, then that person should not read any other duas eg. rabbana etc. in witr. *(Fatawa Darul-Uloom Vol.4 Pg.162 as in Durre Mukhtar Vol.1 Pg.624 section witr and nafil)*

f) If the Imaam remembered in ruku that he did not read qunoot, and if he returns to qiyaam (standing position) and reads dua-e-qunoot, then should he not repeat ruku.

If he repeats the ruku and the Jamaat did not follow the Imaam in the first ruku but followed him in the second ruku or vice versa then their salaat is valid. *(Translation Fatawa Alamgiri Vol.1 Pg.177)*

g) If the Imaam started reading dua-e-qunoot in witr rakaat without takbeer (or raising hands) and then on prompting from the followers made takbeer and raised his hands and read dua- e-qunoot then the salaat is valid and there is no need for Sajda-e-Shaw. *(Imdaadul Fatawa Vol.1 Pg.451)* If the Imaam did not take the prompt and returned to the reading of dua-e-qunoot but made sajdah-sahwa, it will be sufficient. *(Fatawa Darul-Uloom Vol.4 Pg.161).*

h) If forgetfully, the Imaam read dua-e-qunoot in the first or second rakaat, and read it in the third rakaat again and made sajdah-sahwa, the salaat is valid.

In this manner, if one is in doubt whether this is the second or third rakaat, then he should read dua-e-qunoot in that rakaat and sit for atahiyaat, then perform another two rakaats in it and repeat dua-e-qunoot. *(Behishti Zewar Part 2 Pg.280 as in Tahtawi Pg.166 and Masaail Sajdah sahwa Pg.59 as in Alamgiri Vol.1 Pg.68)*

i) If the follower has a little bit of dua-e-qunoot left to read he should complete it and join the Imaam who has completed his dua-e-qunoot and gone into ruku, otherwise. leave reading dua-e-qunoot and join the Imaam in ruku.

If the follower has not even started reading the dua-e-qunoot and the Imaam is gone into ruku, then if the follower fears he will miss the ruku,

then should leave the dua-e-qunoot and follow the Imaam in ruku. Following of the Imaam is compulsory. *(Fatawa Darul-Uloom Vol.4 Pg.154 as in Alamgiri Vol.1 Pg.104 Ashraful Iza commentary Nurul Iza Pg.110)*

IF ONE DOES NOT KNOW DUA-E-QUNOOT

a) It is written in Shaami that if one does not know dua-e-qunoot, then he should read rabbana aatina fidunya etc.
b) The jurists Faki Abu Lait (RA) said read "Allahumaghfirlee" three times.
c) Some ulama state read Yaa rabbi three times.
d) Because this is a place for dua, i.e. the place of dua-e-qunoot, surah ikhlaas will not be a substitute.
e) If Surah ikhlaas is read in place of dua-e-qunoot the salaat will be valid.

(Fatawa Darul-Uloom Vol.4 Pg.164 as in Durre Mukhtar Vol.1 Pg.624 section witr nawafil)

CASES WHEN SAJDAH-SAHWA RECOMPENSATES FOR MISSED DUA-E-QUNOOT

Sajdah-sahwa recompensates for forgetfully missing out the dua-e-qunoot in the following cases;

a) Read dua-e-qunoot in ruku
b) Left ruku and returned to qiyaam and read dua-e-qunoot and made ruku again.
c) Or did not make ruku again.
d) Did not read dua-e-qunoot at all.

In the above four situations, sajdah-sahwa makes the salaat valid. *(Fatawa Rahimiyah Vol.4 Pg.397 as in Alamgiri Vol.1 Pg.71 and Durre Mikhtar with Shaami Vol.1 Pg.627)*

IF THE IMAM MISSES DUA-E-QUNOOT AND GOES FOR RUKU ?

If the Imaam missed dua-e-qunoot and went into ruku, then the followers should:

a) Read dua-e-qunoot and join the Imaam in ruku.
b) If he fears that by reading the dua-e-qunoot, he will not be able to join the Imaam in ruku, then he should also read dua-e-qunoot and join the Imaam.
c) If the Imaam remembers his mistake in ruku and on standing reads dua-e-qunoot, then it is not necessary to make ruku again.
d) If he made ruku again and someone joined him, this will not be regarded as one who has got the rakaat as in the above cases,

For cases a,b and c, sajdah sahwa is compulsory. *(Masaail sajdah sahwa Pg.81)*

TO READ SUBHAANA MALIKUL QUDUS

a) It is mustahab to read three times in a raised voice, subhaana etc. after witr.
b) In some narrations, it is stated that the third one is read in a raised voice.
c) The above is mustahab and good but there is no curse, jeering or mocking or reproaching on the one who does not do A or B, for these are mustahab actions and upon discarding a mustahab, there is no reproach. Adherence to sunnat demands and requires that whether it be thrice or once, one should do it with a raised voice. *(Fatawa Darul-Uloom Vol.4 Pg.64 as in Mishkaat section on witr Pg.112)*
d) After witr salaat when sitting . *(Fatawa Darul-Uloom Vol.4 Pg.157 as in Mishkaat Pg.112 chapter on witr and second section)*

CHAPTER THIRTEEN

NAFL AFTER WITR

WHEN TO READ NAFL

a) Nafil can be read as long as there is time for salaat.
b) To read nafil after farz salaat is best. *(Fatawa Darul-Uloom Vol.4 Pg.207 as in Durre Mukhtar Vol.1 Pg.494 chapter sifatus salaat)*
c) To perform nafil after witr is permissible. Some sahabah read witr after Esha and at tahajud, thus nafil is not prohibited after witr. Moreover Rasul (S.A.W.) read two rakaats nafil after witr. *(Fatawa Darul-UloomVol.4 Pg.220)*

WHERE TO READ NAFL

a) It is known from the text of Shaami and Durre Mukhtar that according to the hanafis, it is mustahab to change the place (front or back), then read sunnat and nafil.
b) It is known from the text of Shaami that it is better for an individual performing farz salaat in a place, to change place then perform the sunnat and nafil. *(Fatawa Darul- Uloom Vol.4 Pg.230 as In Durre Mikhtar Vol.1 Pg.495 chapter sifatus salaat)*
c) It is stated in Durre Mukhtar that it is most virtuous to read the sunnat and nafil at home. But if there is a fear of distraction of the heart on the road or no devotion can be obtained at home or one will lose that reward due to non-essential talk, then in these cases, it may be read in the Masjid. However, it is most superior to read at home. *(Fatawa Darul-Uloom Vol.4 Pg.227 and Vol.4 Pg.211 as in Durre Mukhtar Vol.1 Pg.638)*

SHOULD ONE ALWAYS READ THE NAFIL

a) One has the choice whether to perform the two rakaats nafil after the sunnats of Zohr, Maghrib and Esha.
b) At times, leave them out.
c) Read them always as nafil only when there is no fear that anyone will think them to be farz.
d) Nevertheless, it is better at times to leave them out. *(Fatawa Darul-Uloom Vol.4 Pg.240 as in Durre Mukhtar Vol.1 Pg.635 chapter witr and nafil)*

NAFIL BECOMES WAAJIB ON STARTING IT

The law is

a) Nafil once started becomes waajib to complete.

b) Thus if for some reason, the nafil becomes invalid, then it is compulsory to repeat it.

c) It is written in Durre Mukhtar that if the salaat was not valid from the start (example, the musalli had on napaak clothing), then it is not compulsory to repeat the salaat. *(Fatawa Darul-Uloom Vol.4 Pg.235 as in Durre Mukhtar Vol.1 Pg.645 section on witr and nafil)*

MAULANA MUHAMMAD QASIM NANOTWIS (R.A.) OPINION

It is related from Hazrat Maulana Qasim Nanotwi (R.A.) (founder of Darul-Uloom Deoband) that if nafil is performed sitting with this intention that it is reported from Rasul (S.A.W.) then it will Insha Allah, not diminish the reward. *(Imdadul Fatawa Vol.1 Pg.457)*

a) It is permissible to perform sitting when one has the ability to stand.

b) But reward will be half.

c) If one read while sitting for a valid reason, then the reward will be the same as standing.

d) Atahiyaat position is the correct method for sitting and performing salaat.

e) It is permissible without detestment to start nafil standing and then complete the salaat sitting. *(Nurul Iza Pg.97)*

f) It is befitting to look at the lap. *(Fatawa Mehmoodia Vol.2 Pg.157 as in Shaami Vol.1 Pg.321)*

RASUL (S.A.W.) PERFORMED NAFIL SITTING

Rasullah (SAW) sat whilst performing salaat to educate the ummat of its permissibility. It is best to read standing.

Both ways are proven from Rasul (S.A.W.) sitting and standing.

Rasul (S.A.W.) will get full reward because this is a speciality of Rasul (S.A.W.). He did it to educate the ummat that standing for nafil is not farz. It is amongst the compulsory duties of nabuwwat to educate the ummat. Thus the Nabi's (S.A.W.) sitting in nafl is in fulfilment of a waajib (compulsory) action. *(Fatawa Rahimiyah Vol.3 Pg.25)*

In Sahih Muslim, it is mentioned on the authority of Abdullah Bin Umar (R.A.) that once on seeing Rasul (S.A.W.) saying salaat in sitting posture, he remarked that he had heard from someone that he (Rasul (S.A.W.))

said that whoever offers namaaz sitting gets half the reward of him, who does it in standing position. Rasul (S.A.W.) thereupon replied "Yes, it is the rule but in this manner, I am not like you, my case is exceptional with Allah, I get the full reward even on offering salaat in a sitting posture."

CAN ONE SIT AND PERFORM NAFIL EVEN TODAY

a) When Rasul (S.A.W.) was seen reading in a sitting position, he was asked about it, he said, "he will get the same reward like standing, it will not be less". It is proven that he used to sit for the two nafil after witr. Generally the pattern was that after lengthy tahajud which used to make his feet swell, he used to make witr, then two rakaats nafil sitting. Therefore, if someone adopts the same pattern(i.e. he reads 5 to 6 siparas in tahajud, then reads witr and due to tiredness, reads two rakaats nafil sitting), then in this there is more adherence to the sunnat. *(Fatawa Mehmoodia Vol.2 Pg.175 as in Abu Daud Vol.1 Pg.137)*

b) The one who reads two rakaats nafil after witr will be rewarded and the one who does not read it will not be a sinner and no objection should be made. Encouragement for its performance is good. *(Fatawa Mehmoodia Vol.2 Pg.168 as in Tahtawi Alaa Mirqaatul Falaah Pg.327)*

c) It is permissible to perform sitting when the onlookers do not think that to sit is sunnat or waajib, just as in some places it is customary to sit and read two rakaats of Zohr and Maghrib and those people think it is an essential act in accordance with shariat to sit and read. In such places to read sitting is makrooh. *(Fatawa Darul- Uloom Vol.4 Pg.216)*

"The one who observes the Taraweeh salaat during Ramadhan with complete faith and devotion only for the sake of the recompense of the aakhiraat will have all his previous sins forgiven by Allah"

Hadith: (Bukhari/Muslim)

Calligrapher: A.H. Nathie